MISSIONS HERALD

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What's Going On In The World?

SEPTEMBER 29, 1948

FROM COVER TO COVER

THE GREAT "IF" IN CHRISTIAN EDUCATION, discussed by Dr. George A. Coe, professor of education (retired) in Teachers College, Columbia University, now living in Claremont, Calif. Dr. Coe, formerly professor in Northwestern University and Union Theological Seminary, is well known as the author of "Phychology of Religion" and several other books

AIRMAIL FROM YUGOSLAVIA from the Rev. Dr. Charles F. Boss, Jr., executive secretary of the Commission on World Peace of The Methodist Church, written at Belgrade, Yugoslavia on August 22nd.

METHODIST PRONOUNCEMENTS COMPARED WITH POLITICAL PLATFORMS, the second installment of an article sponsored by four prominent Methodist laymen.

READERS WRITE

Mandatory Controls

In the September 15th issue of ZIONS HERALD, there appears a news letter (p. 875) on the symposium of the "religious instruction in public schools" subject.

Attorney-General Ira J. Partlow of the state of West Virginia, has offered a decision some what favoring the combination. He supports his viewpoint, according to the news item, by referring to such custom as "prayers by chaplains in the United States Senate and House; also the ministrations of chaplains in the Navy and Army. He also invokes the Cruiser Dorchester incident to suggest, in some vague manner, that the majority ruling of the Supreme Court of the United States against the idea was erroneous.

I wish to observe that it does not seem possible that such an eminent legalist, as the Attorney General of the State of West Virginia must be, could have missed such basic distinctions as are apparent to even unlegal minds.

First: there is something about the public schools that is *mandatory* in a legal way.

I do not think that senators or congressmen are legally required to be present when prayers are offered for them. There is nothing to prevent them from going to sleep for a few minutes or absenting themselves mentally, even if they *are* so legally required. The same applies to all "ministrations" in the Army or Navy. We are dealing in all these cases with an adult situation (that is, adult more or less.)

Now, I submit that there is a most valid and basic distinction between ministering to adults and the education of children.

Children in schools would not be allowed to go to sleep as would adult senators or congressmen or soldiers and sailors in front of a chaplain.

Again: those churches that still retain *mandatory controls* over their adherents see nothing incongruous about encroaching or trespassing on this legally mandatory territory of the public schools; or as it were, getting under this "mandatory umbrella" to dispense their particular brand of religious propaganda.

Those churches which long since have chosen the techniques of persuasion and the encouragement of intelligent choices, rather than mandatory controls, are unwittingly, in their modern dilemma, returning to techniques long ago renounced. It is a confession on their part of bewilderment and confusion, a loss of the persuasive arts once held, and a present, and we ardently hope, a temporary failure to discover those techniques adequate to enlist the free and wholly willing acceptance of the religious tenets they seek to impart.

NORMAN W. LINDSAY,
Middleboro, Mass.

No Confusion

There seems to be some confusion as to the Fellowship of Suffering and Service and the Overseas Relief. They are not one and the same. The Fellowship of Suffering and Service is divided in three ways as follows: One half to the Methodist Committee for Overseas Relief; one fourth to the Methodist Commission on Chaplains, and one fourth to the Methodist Commission on Camp Activities. The Communion Offering, including World Communion Sunday, is for the Fellowship of Suffering and Service and should be sent to Dr. Thomas B. Lugg, 740 Rush Street, Chicago 11, Illinois. Dr. Lugg makes the proper distribution in accordance with the action of the General Conference. Mark all Communion Offerings when sent to Dr. Lugg, "Fellowship of Suffering and Service." Also give the same designation when sending to your conference treasurer. Follow the above and there will be no confusion.

(Bishop) W. W. PEELE,
Richmond, Va.

To Consecrate Educational Center

On Saturday, Oct. 2nd at 3:30 p.m. Methodists of Massachusetts will conse a fifty thousand dollar estate which they just purchased for year-round religious ucational programs at Rolling Ridge, N Andover, Mass. The ceremonies will b at 3:30 p.m. and will be presided ove Mr. Howard W. Selby, chairman of the ing Ridge Commission. The service of secration will be conducted by Bishop Wesley Lord, resident in the Boston Ar The Methodist Church. Following the fo service, an open house will be held unde direction of the Rev. H. Newton Clay o Cliftondale Methodist Church, the Rev. R York, minister of the North Andover M odist Church and Mr. Ralph I. Doar layman from Wollaston Methodist Chu

Refreshments will be served and the mittee has arranged guided tours throug grounds and buildings at Rolling Ridge. isters are urged to bring large delega from local churches, and to notify the Ralph York, North Andover, Mass. con ing the number of people they expec bring.

Samples Of Evasion

Candidates for the U. S. presidency been asked by Dr. William B. Lipphar give their opinions of the continued app ment of Myron C. Taylor as diplomatic resentative to the Vatican. Dr. Lipp made his inquiry as president of the A ciated Church Press.

A reply on behalf of Governor Th Dewey is as follows:

"With respect to your inquiry, you will derstand, I know, that there are many c tions of administrative policy which ar coming president cannot and should not cide until after he takes office."

Henry A. Wallace wrote as follows: " sonally I am against the appointment personal Ambassador to the Vatican. It se to me that a country like the United St which has taken a very special stand regard to the separation of church and s should hardly give this kind of recogni to one church without giving similar ognition to all churches."

The position of President Harry Tru has been explained to churchmen on sev occasions. He states that appointment c representative to the Vatican is not manent, but will be discounted at some specified future date.

From Charles G. Ross, secretary to P dent Truman, Dr. Lipphard received President's assurance that the mission Myron C. Taylor, personal representativ the President of the United States of Am to His Holiness the Pope, would be te nated when peace is made." This will "ren the President's policy, and will be strictly hered to so long as he is in office."

The Great "IF" In Our Christian Ethics

GEORGE A. COE

avors to determine the characteristics of the ethics Christian encounter peculiar difficulties. The most one grows out of the long-recognized disparity 1 the principles that Christians profess and the at they practice. This disparity does not of itself peculiar difficulty; in and of itself it is simply an e of what is common to Christians and non-Chris- A peculiar difficulty does arise, however, out of the ent that this kind of faultiness receives in Chris- ought. Few, if any, Christians expect even regenera- id leadership by the Holy Spirit to counteract the stency. The accepted modes of common worship and almost say, that it is to continue indefinitely. urgy, whether it be fixed or flexible, not only sum- us to repentance for having strayed like sheep; it oks forward to unending need for repetition of this usation. The tone of such confession is only mildly ul; it is not even mildly reforming. A forecast of Monday's conduct of the worshippers can be made rately before they go to church as afterward.

is does our religion itself soften the announced ng of its ethical principles. Moreover, through this s, ethical approvals and disapprovals can be and sometimes are, reversed. Painless confession can self-esteem; it can create self-gratulation that one e virtue of penitence. These satisfactions favor scence in what is verbally condemned; acquiescence lly glides into tacit permission; permission slides positive approval, and at last approval becomes a religious interest which, when it is directly attacked, back in the name of God. The psychology of this ss is not obscure. The associative and assimilative in worship can either align us upon the side of the worshipped, or align this object upon our side. al standpatism and ethical prophetism do, in fact, ce conventional worship together, each of them re- g reinforcement thereby. For example, persons who as anti-Christian the basic ethics of capitalism, wor- nd partake of the communion bread and wine side le with men who would defend capitalism with the l, proving, by readiness to sacrifice their own lives he lives of offspring, the sincerity of their belief that are obeying God. The popular supposition that hy- sy must lurk somewhere in this mixture of yeses and is incorrect. But to assume that these ethically con- ctory endeavors to obey the divine will are alike stian is to attribute ambivalence to our Christian s (*our* ethics, not the ethics of Jesus, of course).

is is but a sample of what is meant by the "if" in our stian ethics. A not-quite-unified purpose is common r than uncommon at points where neither evasion, romise, nor insincerity can be alleged as the explana- "The way" itself is to some extent obscure. This urity appears in the disagreements among Christians what truly Christian conduct requires. It appears in nnial complaints that the dividing line between the church and the world is obscure. It is evidenced at points where, to their credit, Christians begin to reconsider some long-held, but questionable, moral attitude, as, for example, with respect to the status of women in society and in the church.

Two Divergent Principles

Meantime, however, it is assumed that the course of history is under the control of God, and that his control is exercised in part through men who have been brought into obedience to the Christ. Consequently, these men, the Christians, are offered two divergent principles for the guidance of their moral judgments. One of these principles bases approvals and disapprovals upon empirically recognizable good and evil, the other upon imaginative structures called ideals. From one of these points of view the value of an act is estimated in terms of cause-and-effect; from the other point of view, in terms of an inwardness that may or may not have a dynamic relation to the course of events. The two points of view come into competition with each other, of course. The individual follows now one of these routes, now the other, not seldom to his great convenience. Some persons gain recognition as Christians after the manner recommended in the Epistle of James, others after a manner that it recognizes without recommending it. In this competition, cleaving to ideals as the crux of the matter has an initial advantage, not only because it is easier, but also because it is more soothing to a spirit that is obliged to live within conditions that it disapproves but cannot abolish.

A natural result of this kind of idealism is innumerable postponements of action even though it be recognized as obligatory. The popular term for such self-assurance in one's notions coupled with feebleness in action is 'wishful thinking.' The national cultures of the West are suffused with such thinking. All of them are ethically bi-polar; they assent to Christian standards of conduct, yet they assent also to social practices that unanimously are admitted to be violations of these very standards. Principles have become not imperatives for the here-and-now, but hopes for some indefinite future that is to be reached by some undefined route.

This lag within our churches and within our national cultures could not fail to be noted by social scientists; it could not fail to awaken agitation within the Christian fellowship. But how deep seated the "if" in our ethics had become was not manifest until successful atomic research dropped an ethical bomb into our moral consciousness. All of a sudden we were confronted by an overwhelming imperative—a primarily ethical and only secondarily political imperative—for which our habits had not prepared us. In a new sense, the world had to be saved; it had to be dissuaded from all use of atomic weapons. The "if" in our ethics, which all along had acted like a "fifth column" in both church and state, now threatened to accomplish its perfect work. What has the Golden Rule to do

with the foreign policies of a people that has atomic weapons in its possession? In the atomic age, what meaning can "Love your enemies" have, particularly potential enemies, as distinguished from those who already are prostrate? Must we not make haste to overawe our potential enemies by a show of force, at the apex of which is the atom? Our political leaders said, "Yes." The masses did not say, "No." What did our Christian churches say?

There is much evidence that the Christian conscience shrinks from this policy. With practical unanimity the churches have supported the United Nations. The dogma that war is inevitable has been rejected. Universal military training has been almost unanimously opposed. Speaking through the Federal Council of Churches in 1946, a would-be voice of Christianity urged that our conflict with the USSR be put upon the plane of patient competition in devising benefits for our respective peoples. In 1948 the Federal Council reaffirmed this point of view and made it more explicit by a list of attitudes and acts whereby a final resort to force might be at least postponed. Concerning one point, which may turn out to be the turning point of current history, the Federal Council said, "We do not presume to judge the technical problems of when, and where, and with whom conversations should be held or negotiations conducted, but we suggest that there are in the field unused possibilities which ought to be explored. . . . The mood of the American people should be such as to encourage the Administration to utilize the possibilities of conversation and negotiation."

It is clear that in their heart of hearts there is much dissentient feeling among Christians, much goodness of will that finds no outlet in the militancy of our government. It is equally clear that American Christians as a whole have not gone beyond faintly trusting the larger hope. Never before has good will with an "if" attached to it been so definitely exhibited on so large a scale. Though the churches have been foremost in responsiveness to distress in the devasted countries, it is significant of the "if" that gifts go as a matter of course to populations that are not feared as potential enemies, but not "of course" to those that are feared. Not one of the country-wide appeals that reached the community in which the writer of this article resides mentioned Russia, and not a cent's worth of relief contributed by this community crossed the Russian border unless some individual contributor so directed.

Relief And Politics

It is true that great ecclesiastical bodies and important groups of petitioners have urged our government not to dilute relief with politics, but this refers to relief for populations that are not feared as potential enemies, and it leaves standing a question whether church relief itself is not so diluted.

The hold of the great "if" is revealed in speech even more clearly than in conduct—manifested, most of all, by what is not said. It is possible to offer wise advices with respect to world affairs—advices that the most illuminated Christian conscience would approve—without once coming to grips with what is most distinctive in the ethics of the Sermon on the Mount and other ethical sayin are attributed to Jesus. Within the Second Great mandment, the Golden Rule, and such ideas as the ureless worth of persons, and finding life by los there dwells a notion of a method of reconciliation. of the early Christians endeavored to make this explicit in their thought of a divine being wh fronted by a divided universe, sought reconciliatio by using his power to coerce, but by renouncing co in favor of painful service, even to enemies. The i seeking for reconciliation with the USSR by initiati kind of love here in America is not present in the F Council documents to which reference has been mad one might search a long time before finding it unequ ly expressed in any document that has wide ecclesi recognition.

What is the explanation of this hesitancy in spee act? It needs to be understood, not merely lamented. towards an understanding of it is available in a p hesitancy on the part of our men of science. Wh problem of controlling atomic energy burst upo world, religion, science, and the state all assumed th solution was to be sought by discussion channeled th the United Nations. No one was more insistent upo than our atomic scientists. They had special reason upon discussion as a method for bringing diverse together, for this kind of meeting of mind with underlies the whole development of modern science. themselves had been accustomed to reach agreeme being eager to learn, each from each; they had abs from coercion of all kinds; they had abjured aut But, in the proposed parleys concerning the cont atomic energy, the participants were supposed to sp representatives of political bodies that do not practi modesty of science. One of these bodies endeavo participate in discussions that looked towards interna control of atomic energy while exercising exclusive tional control of it in a purely self-chosen way—it to a peace conference tightly clutching the most de tive of all weapons. The conditions for mutual lea from one another were not present. The Russians given no opportunity to learn the real mind of ou ple, and we were given no opportunity to move o from anti-Russian conjectures, suspicions, and fears certained facts.

The relation of our atomic scientists to this la knowledge is paradoxical. They have underestimated own qualifications for guiding the government an public towards the kind of knowledge that is mos portant as a factor in peace-making. They have, in told the public the dreadful truth about what a weapons can do. This is an important kind of know but it is not the most important. Under what condi what method of procedure, do minds open to one an with best prospect of agreement? Our atomic scie know and practice this method of procedure among selves, but self-forgetfully they loaned their great infl to a procedure that was bound to fail because it in and itself relied upon, maneuverings for position t

coercion held in reserve by their own govern-
e resulting situation is awakening questions as
he real relation of science to civilization is, and
night be. The atomic scientists themselves are
ed and distressed. Some of them have confessed
ıg, which approaches that of guilt, that they have
isive part in creating the danger of atomic war-
ıe of them are alarmed by the fact that what they
ırded as a great achievement is leading towards
twilight of science through vast control of sci-
no-science—that is, by state sovereignty. All of
nize over the ineffectiveness of their advice with
international control of the force that they have
— they agonize over it without perceiving that
ice was self-defeating. Thus does the fruit of their
ıalism grow ripe and bitter.

cience and religion, it now appears, contain un-
urces that we desperately need. The central and
ative principle of each of them concerns the kind
ach of mind to mind that leads to co-operation.
hod by which science brings minds together is
lly ethical and tragically needed. The method
religion brings minds together is profoundly
e of intelligence. Here opens before us a pano-
enigmas with respect to the past and present re-
etween religion and science. If intelligence is so
elated to good will, why should science and re-
treated as two separate highways through the
personality? Are facts and values, persons and
nowledge and purpose actually separable, or has
ıpt at division of labor been taken as a split in the
?

precisely, is the lack that has been designated in
le as an "if"? The answer to which we have been
at the ordinary Christian conscience does not feel
be under any obligation to carry on continuous,
ıquiry as a necessary part of ethical love. How
our Christian ethics to have such an obvious lack,
e so unconscious of it? How could genuine love
udy the needs and vicissitudes of men in the most
d effective manner? How could it be unready to
propriate inquiry when overtaken by surprising
The answer to this question is that the love ethics
tianity has come down to us from a time when
e and conformity were looked upon as the corner-
goodness. Fixed codes were taken for granted.
ackground, moreover, was rule by monarchs from
here was no appeal, together with an assumption
d is ruler in the same sense. The early formulas
l will were taken as "given," eternally adequate,
e accepted and applied, not critically examined
ibly revised. Under these conditions, the lack of
could not but create ambiguities, excuses, and
ll of which could become, and much of which did
"standard procedure."

theless, the Christian sense of duty early began to
itself in response to new and newly-recognized
ns. The development of a fellowship that included
l gentiles as equals was followed by a long history
of changes in specific items of conduct. Anyone who will take the trouble to trace through the centuries the changing interpretations of the ethical tests enumerated in the Parable of the Last Judgment—tests with respect to conduct towards the sick, the hungry, the alien, the prisoner—will perceive that ethical love that regards itself as Christian can change its ways, even reverse itself, and find satisfaction in doing so. In this respect, as well as in its assumption of the dignity of personality, it proves itself to be a near relative of the spirit of science, and it confirms from within itself our conclusion that inquiry is one of the indispensable modes of Christian love.

A Fascinating Vista

This is a hard saying or an easy one according to the sense in which the term "inquiry" is used. If by inquiry we mean employment of the most effective known method for ascertaining what common speech calls cause-and-effect relations among events, the saying is a hard one. For it signifies that Christian love, no longer self-satisfiedly aloof from empirical science, must join it in what Thomas Henry Huxley characterized as "sitting down before fact as a little child, prepared to give up every preconceived notion, and to follow humbly wherever and to whatever abysses nature leads."

Here opens a fascinating vista towards needed and possible new researches into happiness and unhappiness; the growth and the stunting of personality in present society; the sources of conflict and the fountainheads of peace; the ethical achievements and non-achievements of organized religion in its many forms. When this becomes the relation between science and our Christian ethics, doubts and disputes over matters of conduct will tend to fade away in the presence of statistical or experimental evidence. Uncertainties will remain, of course, and new ones will be created, but each of them will be a stimulus to action in the form of research, not an incentive to self-excusing inaction. The meaning of education will be freshened. Its central purpose will be the development in the whole populace of an intelligent awareness of both the wealth and the poverty of the human spirit. Sensitivity towards whatsoever is true, just, or lovely will be enhanced by a habit of gazing at relevant facts.

A final word must be said with respect to the relation of a thus re-vitalized Christian ethics to atomic weapons. The "if" habit, in spite of the fact that it is a damper upon ethical decisiveness, tends towards the precipitancy of ultimatums. It looks towards ultimatums because it overlooks the occasion for the tentativeness of preliminary inquiry. To what kind of action a study of the main problem of the atomic age in the non-partizan, non-nationalistic, co-operative spirit of science would lead, is to be discovered through the inquiry itself. Neither the militarist nor the pacifist knows; neither is qualified to say now what would or should be done then. But a science-minded ethical love could prescribe a first step, certainly Christian in itself, which gives the greatest promise of leading towards further steps in the direction of world peace.

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Recruiting The Leaders

Every church organization has trouble in finding enough people to do all of the work that is necessary. The excuses people think up for avoiding church work would make excellent reading for *The New Yorker*. What really defeats a minister or a church school superintendent, however, is the church official who has long since lost interest, yet continues to hold an office of responsibility. He may not like the minister, or he may have been defeated in some motion he has made at a meeting of the official board, or he may have a host of other reasons for refusing to cooperate; but he holds his office and constitutes one of the worst millstones possible in the work of his church.

There are many churches with trustees and top-ranking officials who never attend even the regular services of the church. Sometimes these people are kept in positions of responsibility because of the wishful thinking of the minister who hopes that maybe someday something will happen to awaken the interest of this disinterested demagogue. This situation is deadly because new leaders cannot be recruited until the tired or disinterested official vacates his position.

Of course there is the hope that some individual work can be done to revitalize decadent church leaders, but why is it not possible to set some requirements for leaders? Surely it is reasonable to expect at least some regularity of attendance at church servic reasonable to expect some regularity of financi port; it is reasonable to expect some degree ciency in the work of the leader. When we a firmed into membership, we solemnly pledge loyal in attendance and to support the church gifts and our prayers and our services.

Churches cannot evade this problem too lon fact is that in our Methodist Church, as well as i of the Protestant churches, we are in desperat of more leadership, and we must do something recruiting our best young people to go into fu Christian service. The muddy example of d ested leadership in too many churches must moved if we are to make much progress in f interested leaders.

More Than A Martyr

The slaying of Count Bernadotte was a sh the entire world. His efforts to negotiate pe Palestine were almost successful, and he gave to the role of the United Nations in the Palestin tion. Israel has been told to find the murderers count and Israel will certainly fulfill that re bility. Unfortunate however, is the threat that murderers are not found, Israel will not be g recognition. It is on this latter point that the League has made great capital and has again br defied the United Nations. Certainly we canno an international problem by holding clubs ov heads of nations, and we must be careful that not allow the death of Count Bernadotte to bec scapegoat for continued delay in the settlement Palestine question.

It is reasonable to assume that the U.N. will Count Bernadotte's proposal. Both the United and Great Britain seem at last to have agreed plan. Arab defiance continues and last week th fiance was demonstrated tragically when four p on a United Nations staff were shot down by so King Abdullah's Arab Legion while travelin tween Tel Aviv and Jerusalem. Most assured U. N. will have to set up a police force to safe Palestine, and of equal certainty is the necess ending the continued Arab defiance of Unite tions law and order.

Clearly the Arabs and the Jews of Palestine c in peace in that land if they are protected fro side interference. The so-called Arab block much of a military force and most observers

: the U. N. has shown that it means business, side forces will abide by that decision. At the ıe, the future must be guarded, for Palestine enough bloodshed. International support for Arabs and Jews of Palestine must be assured, time has come when that support must be ed with a strong protective police force.

Bernadotte's plan has weaknesses, but is far an a continuation of the current slaughter. It the U. N. to adopt the count's plan and give ıg and safe implementation.

Vhat's Wrong With The World

(see cover)

is something so penetrating about the ques- the child. He has an unspoiled sense of hon- ı natural touchstone upon which he bases his nts. As he grows older he makes the discovery re is nothing wrong with the world, but that ıble is with the people who live in the world. ınday, October 3rd, he will kneel with some people of the world to receive the symbols of ommunion. It will be an act which he will ith millions of people who are seeking a pro- alternative to world destruction. It may be ere he will find part of the answer to his ques- is right that he should find at his communion common bond of strength for living a better n most of the world has been living.

With Peanut Butter On It

le girl in our town said The Lord's Prayer one ast week instead of her usual "Now I Lay Me to Sleep." When she came to the petition: ıs this day our daily bread," she added her own amendment, "with peanut butter on it." It t irreverent of her, for she likes peanut butter eemed to be perfectly consistent to expect God ıterested in it too.

process of religious thinking demonstrated ıs a reminder in it: some people like their re- with extras on it. Those who do not like ex- ıst be patient with those who do. This fall, for e, a speaker came to New England and gave ral ministerial meetings a whole list of tech- and extra gadgets for programs of religious ed- . One minister, in expressing dismay over try- nake this super-program apply to all of the peo- his local church, said that by adopting the pro- e would offend many people in his church who resented that sort of thing. In other words, the minister wisely recognized the fact that there were people in his church who did not want their daily bread with peanut butter on it. At the same time he knew that some of his people did like the extras, and he was willing to adapt the super-program to those segments of his parish that would be helped by it.

In our Protestant democracy it is good to remind ourselves occasionally that wide latitude must be given for individual differences. It is too bad when a church reaches the point where its program has become so efficient and streamlined that individual needs and attitudes are pushed aside. Some like peanut butter on their daily bread — some like jam — and others like it just plain!

The Moscow Dilemma

If we are to avoid war, a solid agreement with Russia concerning Berlin must be reached. Military threats have never solved anything in the history of mankind, though military power has sometimes been confused with peacemaking. Whenever we resort to militarism to enforce an idea, we admit defeat for peacemaking and accept the premise of war.

One sign of hope in the current dilemma at Moscow is the fact that the crisis will be taken up in the United Nations if our diplomats fail at Moscow. That gives us more hope than we had prior to the beginning of World War II. The notes last delivered to the Kremlin (not to Mr. Molotov) were identical notes from the Western powers. They indicated that if Russia did not give definite assurance in reply to them, then the Western powers had unanimous agreement on the nature of the alternative. Is that alternative war? Is the alternative an all-out attempt to make the U. N. solve the problem?

The U. N. is not as weak as its enemies would make us think. Conservatives like John Foster Dulles, Warren Austin and a host of other great leaders in America have publicly said that war is not inevitable. The churchman, on the other hand, finds himself hearing radio commentators and reading the majority of the press with the definite impression that war is just around the corner. There are some industrialists who want to believe that war is just around the corner, and they have done an effective job in convincing the public that they are right.

The tide of public opinion can be changed, however, if the United Nations can be established as a definite alternative to war.

Airmail From Yugoslavia

CHARLES F. BOSS JR.

Belgrade, capital and heart of Yugoslavia, is a fascinating city of varied costumes, peoples, and currents of influence. It has been an important city in history and has a great future before it. You need only look at your map of Europe to see Yugoslavia's importance in European and Mediterranean affairs. See also how important to these Eastern European peoples is the great Danube River and basin, directly affecting the life and commerce of eight or more European nations.

It is stirring to be among the crowds which throng the streets of Belgrade; in the morning many peasants from the rural sections, and in the evening thousands "dressed up" after the day's work—and other thousands just as they are *every* day and month. The variety of types is all but infinite. There is a vitality, a strength of step, but not tense hurry. The trams and "trolley-buses" are jammed.

There is really not very much to do but walk up and down Marshall Tito ul. (avenue or street) and look in shop windows at things which most of them (and us) cannot buy. Crowds of the young, especially, gather about windows in which are wrist watches, cameras (both new and second hand), etc. It is seldom they can buy and, if they did buy a camera, where could they get film? There are clothes, priced high, but some can get them, and some day most will. The daily costume of many is bare feet, rags, and filth. These countries have a disproportionate share of pitiful derelicts.

Again your map will suggest the varieties of types of peoples, and I am sure I shall not be naming them all: Serbs, Slovenes, Croatians, Bosnians, Montenegrins, Macedonians, some Greeks, some Albanians, some Hungarians, but not now many Germans. By religion they are Orthodox, Roman Catholics, Protestants, Jews, and Mohammedans.

If you will look at your map at Novi Sad, northwest from Belgrade, you will see one area where our Methodist churches are: east, north and west from Novi Sad. There are nine or so church buildings, and some community groups of Methodists without churches. Before the war there were seven pastors; now there is only one, the Rev. George Sebele, and he is district superintendent for all of the Methodist churches in Yugoslavia. Look southeast now to Yugoslav-Macedonia (as distinct from Greek Macedonia), and you will find Skoplje, our main center. Look north to Vrania, southeast to Mirovce, and westward to Bitolj, and you will have the area in which eleven other Methodist churches are located. These two areas constitute our Methodist territory in Yugoslavia with 2000 members in all. Needs of helpers for George Sebele, a bicycle, and other specific needs here and elsewhere will be cleared first with Bishop Garber and the Division of Foreign Missions.

There is a restless tide, or tides here. People are always on the move—to market, to work, to stroll; on the train, the trams, and the trolley-buses—and the pavements and the roads. The trains and trolley-buses are packed tight. You risk your life to get on. People make a mad get on after standing quietly in queues. Of cou do so because the buses are far apart, and the co simply starts when she deems enough people hav on, Yesterday the bus started up abruptly and while a mother, with one foot on the step and a fant in her arms, hung precariously for half a Two of us pulled her in and the doors slamme She laughed.

Opportunity For Friendship

The people are interested in Americans. "We l Americans. You have many friends here," Yugosla said to me, — from the airport upon arrival to eve tact which I have had with the people. We have responsibility as Christians, and as Americans. in I was unable to get a taxi. However, a young m could not speak English but knew "Hotel Majest only directed me, but carried the larger of my b the more than a quarter of a mile (near to hal mostly and steeply uphill. He very positively ref take money—Americans are friends. A Yugoslav doctor took time to go eight blocks out of his way t me to the Hungarian Legation, although I had the direction and could probably have found the way. changed some ideas by conversing in little patches man and French—with the sign language tossed young woman wants to come to the United States t A peasant woman, barefoot and in village dress, me and looked up at me and shook hands, for no I could discover. I have had no reason for fear of an There seems to be an absence of vice and crime. seen only two drunks out of many thousands of of all ages—civilians and soldiers.

The Yugoslav people are working, rebuilding, c up debris—some of the labor done by conscripted in labor battalions. The brick and stone from one w building nearby is tossed hand to hand along a workers—which includes boys and girls twelve to f years of age—and thrown into a hugh truck. Wh truck is full, a contingent of boys and girls clamber it rolls along to its destination.

There must be thousands of workers along a twelve-mile stretch of a new railroad project in Z across the Danube from Belgrade. The workers both sexes and seemingly of all ages and classes. Th shovel, transport, and level off the soil. They are d contiguous swamp land. They are putting in tie switches, signals, and all the rest. They wear few and there is great variation. Some appeared to hav from backgrounds of moderate means and culture ing by their clothes and general appearance. Comm Some, no doubt, but not generally, I am told. T quite evidently a good spirit among the workers, of responsibility and, in many, capacity for lead There is much hand labor, much less of large mec

ch as we would see on an American engineering n spite of rags and barefoot poverty on too wide ıe general spirit one observes on streets, in shops, ains and trams is good.

he good fortune my first day here to meet Mr. rrester, Deputy Chief of the United Nations In- al Children's Emergency Fund Mission to Yugo- s lovely wife, Minnie, and their little son, David I also talked with Mr. T. S. Ward, an associate CEF in Bulgaria, who reported that the Food n Yugoslavia is being administered with extreme with precise administrative checking methods, wn into the local community and village. Mr. - says: "We are now feeding about 600,000 in ria. We supply dried milk, cod-liver oil, imported mostly lard, but now its shipment has largely Fish imports have also been cut down. Under the our work we do not import foods which are be- orted by Yugoslavia." Away from home and their and, such relief administrators are among the f peace. In reporting on "the A one" method of tration of the Children's Fund in Bulgaria, Mr. aid, *"In Bulgaria and in Yugoslavia, the children st."*

al days after my arrival three men and a young of Denmark, all in uniform, came in with their While we were all waiting for desk service, I a conversation with them about Copenhagen developed into a statement of their mission here. n were doctors and the woman a nurse. They are k in the Anti-Tuberculosis Vaccination Project is under the United Nations and the Red Cross. oject will be applied to tens of millions of persons ope alone. (While I was in Geneva I met some of ctors who were attending the World Health Or- ion of the United Nations and who approved this) In this, in relief, and in the Economic and So- uncil, as well as in other ways, the United Nations tioning on a very wide scale in improving condi- hat make for peace.

Wednesday, Aug. 18th, I had an interview for an ith Father Smiljanich, head of the Commission on us Affairs for the Serbians. I went to his large dly furnished corner room, in the Parliament Build- nce he is also an elected representative of the Peo- arty). We discussed the program of relief and the lity for peace in an ecumenical fellowship of Chris- The forthcoming World Council of Churches at rdam was mentioned and a Serbian representative sent. We parted with an embrace and the three- ly kiss.

he next day, August 19th, I had an appointment to with His Beatitude, Patriarch Gavrilo, head of the n Orthodox Church. It was St. Stephen's Holy Day. Patriarch had stood for a long while in conducting s, then had a series of conferences, and by twelve the hour for the interview, seemed not strong h to go on. He is very old and not very strong now. fore, I had the real joy of an hour and three-quarters with D. Damaskin, "Mitropolit of Zagreb" (i.e., Metropolitan). He is forty-five or fifty years of age, fine looking, heavily bewhiskered, liberal in ecumenical and international outlook, and was interested and rejoiced in the size and strength of The Methodist Church and its influence for world peace as evidenced in the actions of the General Conference.

Before going I telephoned for permission to have the Rev. George Sebele, our district superintendent for Yugoslavia, go with me. I am sure by this we helped the relations of these two churches in Yugoslavia. This interview was a very rich spiritual experience as well as profitable in other ways. After Damaskin and I had exchanged the holy embrace and kisses, he asked if we would like to see the chapel, fitted with ancient art and reproductions, on the top floor of the Patriarchate—used, I believe, only by the bishops of the Serbian Church in their official conferences and observances. Of course we did want to see it, and we learned some of the details and symbolism of their sacred communion service. It is my hope that through such conferences in these Eastern countries the ecumenical fellowship of Christians is being widened and deepened.

Restoring the Museo Vaticano. I made a friend of a lonely-appearing man with unkempt flowing hair on his shoulders and a goatee, who bore a great resemblance to Bill Cody—our "Buffalo Bill." He has been staying at the Majestic and eating here. I said, "Signor, you evidently are an artist." He replied, "I am. I am here studying ancient frescoes." Then I was given more of the story. He is Signor Giovanni Carlos Rigobello who has done so much of the restoration work in the Vatican Chapels. In 1935 to 1938 he restored the coiling (cielo) of the Sistine Chapel, the famous work of the great Michelangelo. (My year's paper or thesis in Christian Art at Boston University was on "Michelangelo — His Life, Work, and Times." Especially I used the frescoes on the ceiling of the Sistine Chapel, and specifically, "The Creation of Man.") This year (1948) Signor Rigobello is restoring the "Affrescoes of the Beato Angelico Chappel." He has already seen, here in Belgrade, in the ancient monastery of Yugoslavia, many beautiful affrescoes of the twelfth, thirteenth, fourteenth, and fifteenth centuries. He is now writing a reference of affrescoes for the Comitet-Kulturui Umetorost of Belgrade.

Yes, we discussed *peace* also. How great is the need for creative leaders to work with the Creator in the restoration of human affairs and international relations!

To What End?

I had supper with two British and one Yugoslav correspondent last Saturday evening. I have other conferences today (August 24th). I leave here at 7:30 a.m. tomorrow for Prague. My visa would permit me to stay a month, but other "Macedonias" are calling and prices here outstrip those in the United States. So, I shall move into Czechoslovakia and Poland. Just as I close this I hear a large group of young men in the Yugoslavian Youth Movement singing lustily a robust marching song. I heard other youth groups in 1937 and 1939 in Central Europe. To what end is youth singing?

PERSONS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the period Friday, Oct. 1st through Friday, Oct. 15th, at 8:10 a. m.

Oct. 1—The Rev. B. A. Galloway, St. Paul's African Methodist Church, Cambridge.
Oct. 4—Dr. Wesley G. Huber, ex. secy., Evan. Ass'n of New England.
Oct. 5—Dr. David M. Angell, St. Paul's Methodist Church, Quincy.
Oct. 6—The Rev. John W. Johnnaber, Methodist Church, Westport Point.
Oct. 7—Dr. William H. Denney, Church of the Covenant, Boston.
Oct. 8—Dr. Robert Wood Coe, Leyden Cong'l Church, Brookline.
Oct. 11—The Rev. Henry E. Helms, Church of All Nations of Morgan Memorial.
Oct. 12—The Rev. Ralph Rosenblad, Educational Dept., Morgan Memorial.
Oct. 13—Miss Edith McDowell, director of parish work at Morgan Memorial.
Oct. 14—Dr. W. W. Rose, Universalist Church, Lynn.
Oct. 15—Dr. Samuel A. Jackson, Presbyterian Church, Roxbury.

The Rev. Theodore R. Doraisamy of the Anglo-Chinese School, Singapore, and conference secretary of the Malaya Methodist Youth Fellowship and Young People's Work, has enrolled in Boston University as one of a group of more than 100 who are studying in this country on Crusade for Christ scholarships. He came over on the Norman Lykes, which landed at Los Angeles on Sept. 3rd.

At a recent meeting of the executive committee of the Methodist Hospital of Brooklyn, New York, the Rev. Clarence A. Morrill was elected secretary of the executive committee. Mr. Morrill was formerly associated with the New England Deaconess Hospital in Boston.

Brothers College of Liberal Arts, Drew University, Madison, N. J. is celebrating the 20th anniversary of its opening at a matriculation convocation today. Chancellor John L. Knight of Nebraska Wesleyan University, is the speaker. The college had 143 students when it opened in 1928 and 400 men and women are enrolled for the fall semester this year.

The appointment of Dr. Walter Isard of Tufts College and Massachusetts Institute of Technology, as associate director of the Teaching Institute of Economics of The American University in Washington was announced today by President Paul F. Douglass as a part of a program for the study of the economic and social consequences of atomic energy utilization. Professor Isard, who did his doctoral work at Harvard University and held post-doctoral fellowships of the Social Science Research Council for three years, has specialized in the theory of industrial location. He has written extensively on the theory of the economic implications of atomic energy.

Albert P. Ruerat (pronounced Ru-Ra), for 12 years the mayor of Warwick, R. I., was elected Republican candidate for governor of Rhode Island at the state primary held on Sept. 20th. Mr. Ruerat is lay leader of the Providence District and Asbury Church in Warwick. Last year he was vice-president of the R. I. State Council of Churches.

Miss Iris Hulse, daughter of Mr. and Mrs. Alfred P. Hulse of Cambridge, Ohio, and Arthur D. Spurrier, son of the Rev. and Mrs. Percy M. Spurrier of Warwick, R. I., were married in an informal service at Asbury Church in Warwick on Sunday afternoon, Sept. 19th. The ceremony was performed by the groom's father. Both young people are students at Ohio Wesleyan University, where the groom is president of the senior class.

Mrs. Herbert F. Fulton, wife of the minister of the Methodist Church in Colrain, Mass., is a patient at the New England Deaconess Hospital, Brookline, Mass.

Olympics Winner A Methodist

That Christian character and clean sportsmanship are often closely interwoven in producing a great athlete has been demonstrated again in the case of 17-year-old Bob Mathias, who recently achieved fame as the winner of the grueling ten-event decathlon in the Olympic Games.

The youngest, and in many respects the most remarkable member of the United States Olympic team, Bob is an active member of the First Methodist Church in Tulare, California and his pastor, the Rev. Edwin M. Sweet, refers to him as "modest and clean in every way and one who never smokes or drinks." Before going to London to compete in the Olympics, he was glad to join with his minister in prayer that he would not only do his best in competition, but would also be a good witness for Jesus Christ.

Bob was the best high school football player in California, and as a basketball star he averaged 20 points a game. He is now going out for football at Kiskiminetas Springs Preparatory School in Saltsburg, Pa., where he is enrolled as a student.

Last year, according to Mr. Sweet, Bob's mother entertained each member of his football squad at dinner in their home in order to win their loyalty to high ideals, sportsmanship and clean living. Bob's father is a leading physician in this community.

More than persistent practice and physical skill have gone into making Bob an outstanding leader in the word of sport. Also in the picture are the values gained from a Christian home and the enriching influence of his Methodist church and Sunday school.

Westminster Theological Seminar
minster, Maryland, one of the ten
theological schools of The Methodist
began its sixty-sixth year with a speci
program designed to acquaint first
dents with the program of the in
President Lester A. Welliver was i
of the service which featured talks
Clarke Redmond, president of the
body; Mrs. Douglas R. Chandler, L
Mr. Randall Larsen, Keeper of the T
of the Annual Nativity Pageant;
Robert Schneider, of the Interseminar
ment. Dr. Earl H. Furgeson, newly
Professor of Preaching, Parish Ad
tion, and Worship, gave the Matricul
dress at a special convocation servic

The Rev. R. Lawrence O'Brien, st
Boston University School of Theol
been appointed supply pastor at
City, Mass., by the district superin
the Rev. Dr. Francis D. Taylor. He
the Rev. William H. Hobbs, who lef
a church in Oregon. Mr. O'Brien
father is the Rev. Alfred L. O'Brier
of the Methodist churches at Mons
West Warren, Mass., began his work
enburg the first of September.

Miss Clementina Butler, well kn
Methodist missionary circles, is nov
at the Brunswick in Copley Square in

Conference On Ministry

"The Ministry" will be the theme
29th annual conference on ministeri
ing to be held Nov. 22-24 at Garrett
Institute, Evanston, Ill. Dr. J. Richard
educational director of the Commis
Ministerial Training of The M
Church, has announced that more
papers will be presented by outstandi
isters and lay-leaders dealing with
problems related to the ministry.

The program has been divided in
sections. First, "The Minister's Prep
will be discussed by Bishop Paul B. K
Doctors Henry Sloane Coffin, Mur
Leiffer, Joseph H. Sizoo, and Russell S
Second, "The Minister's Work" will
cussed by Doctors Ralph Sockman, C
Olson, Otis E. Rice, Harold F. Carr,
Quillian, and Bishop A. Frank Smith

The concluding portion of the p
will deal with "The Minister's Person
Speakers include Bishop Fred P. Cor
Edward W. Gebhard, Mrs. Anna Lau
hard, and Doctors Seward Hiltner, N
Harmon, Raimundo de Ovies, and D
Trueblood.

More than 200 pastors from all o
country are expected to be in attend
printed report of the conference will
lished early in 1949 for use as sou
terial for the General Conference emp
the ministry.

tant Hospital Chaplains

n Leicester R. Potter, Jr., chaplain ssachusetts Memorial Hospitals, Bos- elected president of the Association ant Hospital Chaplains at the 27th onvention of the American Protes- pital Association, held in Atlantic . 17, 18 and 19, 1948. As president, Potter will also serve on the Board es of the American Protestant Hos- ociation. Chaplain Potter is a mem- he American Hospital Association, setts Hospital Association and serves sident Fellow in the Department of gy at the B. U. School of Theology, in the Department of Clinical at the Andover-Newton Theological nd a member of the Massachusetts of Churches. He graduated from llege in 1939, B. U. School of The- 1944. The Association of Protestant Chaplains is the first national or n of hospital chaplains and was in Philadelphia on September 27, featured part of the twenty-fifth an- eeting of the American Protestant Association.

Marvin A. Franklin, Jackson, Miss., d the service on the second half of hurch of the Air" on Sunday, Sept. is subject was "Radient Living." as furnished by the Highlands Meth- urch of Birmingham.

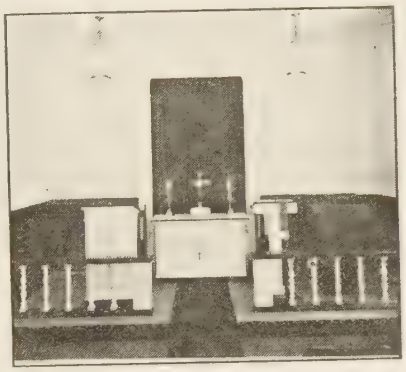
n S. Freeman, Boston University secretary and conductor of the Bos- versity marching and concert bands, ently appointed choir director of Cop- rch, Boston. Mr. Freeman is a gradu- he College of Music at Boston Uni- a former supervisor of music in the t public schools, and a choral con- and director of musical productions experience. At Copley Church he will d lead a choir of volunteer singers. ed with him in the musical program Stanley C. Souster, organist, and Miss May Barrett, soprano soloist.

p John Wesley Lord announces the of the Rev. William C. Simmer from w Hampshire Conference to the New d Conference and his appointment as e pastor of Wesley Church and pastor Street Church, Springfield, Mass., both and appointment to be effective Oct. . Simmer has been pastor at Lisbon ndaff, N. H., since 1945.

eling in their 1935 eight-cylinder con- auto which not only carried them e mountains, but also served as their ight cabin," the Rev. and Mrs. Ru- L. Samuelson, of Brockton, Mass., have d home after a vacation covering miles through the northern United States and the Canadian Rockies. One of the highlights of the trip was their visit to the famed Lake Louise, in Banff National Park, Alberta, Canada, and from there they went to such places as Jasper National Park, north of Banff, and the states of Washington, Idaho, and Colorado.

Dr. Allen E. Claxton, pastor of Broadway Temple in New York City, delivered two lectures on "The Presence and Work of the Holy Spirit" at the Philadelphia Annual Conference Fall Retreat for Ministers and Laymen which was held in the Pocono Mountains near Buck Hill Falls, Penna., Sept. 16th and 17th. Bishop Fred B. Corson delivered the opening address and Mr. Wilbert Dougherty, a layman from the Pittsburgh Conference, spoke on prayer. The Rev. Dr. George Laughead of Allentown, Penna., presided.

St. Paul's, Lynn



Pictured above is the altar of St. Paul's Methodist Church in Lynn, Mass., recently installed by Whittemore Associates, Inc. of Boston. The Rev. Guy H. Wayne is pastor of the church.

Jennie H. Critchlow

Clinton E. Bromley

Mrs. Jennie H. Critchlow, widow of the late Rev. Harold H. Critchlow, whose death occurred in Greenport, N. Y., August 30th, was born in Nashua, N. H., March 6, 1868. She was a daughter of the late J. Dustin and Elizabeth (Yeaton) Homan. She graduated in 1887 from the New Hampshire Conference Seminary and Female College, and was married to Mr. Critchlow in Franklin City, N. H., June 19, 1895. She served with him in 13 pastorates over a period of 37 years until his retirement in 1932, when they returned to live in Stoughton, Mass. Mrs. Critchlow was active and helpful in all the churches they served, and she continued in the same way in Stoughton after their retirement. They moved to Greenport in 1944, where Mr. Critchlow died in 1945.

Her funeral was from the Greenport Methodist Church, with the pastor, the Rev. J. Clement Walker, officiating. Burial was in Sterling Cemetery. It is recalled that she served the New England Southern Conference Woman's Foreign Missionary Society as treasurer over a period of 14 years. She was an active letter writer with many friends, and had about 300 correspondents. She is survived by a son, Capt. Warren H. Critchlow, and a granddaughter, Miss Lois I. Critchlow, both of Greenport.

Chaplain Percy M. Hickcox, pastor of St. John's Methodist Church in Dedham, Mass., was recently sent by the First Army Hdqtrs. in New York City, to address a dinner of the Chaplains Association of the Newark Methodist Conference at Stanhope, New Jersey.

The Annual Meeting of the Veterans of the Cross in the New England Conference will be held at 10:30 a. m. on Wednesday, Oct. 13th in the Methodist church in Melrose, Mass.

Social Action Conference

A conference on Social Action will be held at Copley Church, Boston on Friday and Saturday, Oct. 29th and 30th under the auspices of the New England Conference Board of Education, Commission on Social Ethics, W.S.C.S., Federation of Social Action and Board of Missions. Speakers listed on the program are Dr. Edgar Sheffield Brightman of Boston University; Mr. Erwin D. Canham, editor of *The Christian Science Monitor;* Miss Doris P. Dennison, General Board of Education; Professor Henry J. Cadbury, Harvard Divinity School; and Dr. Allen Knight Chalmers of Boston University School of Theology. A more detailed program will be printed in a future issue of ZIONS HERALD.

Russian Church Property

TEL-AVIV (RNS) — Registration of all Soviet citizens in Palestine has been ordered by the newly-opened Russian Legation here. The move is regarded, among other things, as the first step toward taking over extensive landholdings of the Russian Orthodox Church in Palestine formerly controlled by the Czarist government.

The registration will mainly affect Russian Jewish immigrants. and Russian Orthodox clergymen who have lived in Palestine since Czarist times. It is expected to give the Moscow Patriarchate greater influence over the Russian church in Palestine.

Estimated to be worth about $4,000,000, the Russian church properties include the "Russian compound" in Jerusalem, and large monasteries on Mount Olivet and at Ain Kerem, near Jerusalem.

The properties were held by the Czarist government prior to the Russian Revolution of 1917, but subsequently remained in the possession of local Orthodox leaders, who refused to recognize the jurisdiction of the Moscow Patriarchate outside Russia.

The Soviet Union is expected to open a consulate in Jerusalem soon.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Oct. 10.

BIOGRAPHY IN THE BIBLE. GENESIS 11:31-12:5; 17:1-8

The Story of Israel's Beginning

The story of Israel begins with biography. It has truly been said that history is but the lengthened shadow of a man. The history of Israel under this interpretation began with the story of a man. The life of Abraham cast its long shadow over the long span of Israel's history.

One life story follows another in both the Old and New Testaments. After Abraham come shepherds, priests, prophets, law makers and wisemen in a long procession of saints and sinners in the Old Testament. In the New Testament there is the story of Jesus of Nazareth and his disciples.

The early chapters of Genesis furnish an introduction to the story of Israel's growth from a family to a nation. These chapters tell the story of the Hebrew version of the creation of the universe, the fall of man, the fall of and the origin of nations.

The great figure in this story is Father Abraham, one of the greatest men in religious history. Israel began with this man who gave them their most distinctive religious faith. It is the God of Abraham whom the Jews have always worshipped. The worship of one God began with him and the great cornerstone of the Hebrew faith was laid in these words: "The Lord thy God is one God and him only shalt thou worship." This alone makes him one of the foremost religious leaders of the world.

A Family History

Abraham was a member of a family in Ur, in Mesopotamia. Terah was Abraham's father and it was he who led his family from Ur to Haran. There they settled down for a long stay. It was Abraham who took the family from Haran to Canaan, a distance of three hundred miles.

We cannot overlook the importance of this move. Abraham had to break old ties with his friends and neighbors. The patterns of life under which he had lived were changed. The story of men's lives is told largely in their moves from place to place. If people had remained where their fathers first settled, the earth would have remained undeveloped in many of its most productive areas.

What a challenge Abraham presents to us to break with some of the pagan influences around us and move with our bags and baggage into some Promised Land. This hour calls for greatness. We need some of the daring of Abraham and a portion of his spirit of adventure. We are at ease in Zion and have lost much of that willingness to move out into some rugged frontier of thought or knowledge. The God of the status quo is one of the false deities in our day.

Our frontier lies along some new way of life n hand. We do not have to venture in fields afar to chance to break a new trail. It was the willingn Abraham to leave a poor religion for a better one. W improve on our own way of life and take some necessary risks that save mankind from bogging into and spiritual decay. This is the call to everyone i high hour upon which so much hangs in the ba Have we any of the spirit of adventure which Abr summoned to break home ties?

"The Covenant Everlasting"

This is the title of a recent book by Berl Locker sets out to prove that the Jews have never wholly de Palestine. To understand today's headlines covering in the land the Jews have always dreamed of as ho is necessary to read the passages in Genesis which God's covenant with Abraham.

The land made holy by the greatest events in the w religious history is now a bloody battleground be Jews and Arabs.

The right of the Jewish claims to Palestine as a land can be debated no end. In this right every Chr as well as every Jew has a stake. It is high time th United Nations hand down a decision on this troubl question. Too long the world's peace has been brok this bloody struggle for the domination of Palestine

Surely the Jews, whose father Abraham led his f into the Promised Land, deserve some place to call homeland. The way some Christian nations have sc their sacred pledges for Jewish rights in Palestine stirred up bloody strife adds up to a disgrace. And is oil involved in much of the story behind the news. makes the story more sordid than any claims to Pal as a Jewish homeland warrant.

If the covenant between Abraham and God back i early days of Jewish history is valid, surely the J claims have some substance. It was God's promise t Hebrews of "all the land of Canaan, for an everla covenant." The earliest Hebrew connection with Pal goes back almost four thousand years. This cann dismissed as just so much Jewish literature. It is no purpose of this lesson to help establish Jewish righ a homeland in Palestine, but it is well to look at th Testament record and examine the meaning of the enant Everlasting." At any rate this is more valid some recent claims for oil and military advantages i part of the world, made by great nations in the na "Power Politics."

Methodist Pronouncements Compared With Political Platforms

This article, the first section of which appeared in last week's issue, may be secured for 15 cents each or 10 for $1.00 from Mr. Eugene Seubert, 5802 Bartmer St., St. Louis 12, Mo.

Foster Dulles, a Presbyterian layman and Mr. s chief advisor on foreign affairs, was the chairman Federal Council's Commission on a Just and Durace during the war years. His participation in organization began with the second Hague Peace ence, included the San Francisco charter meeting, ends down to the September meeting of the Gensembly in Paris.

arch, 1948, Governor Warren said that Russian agn was so great that there should be a "show down" United Nations at the risk of breaking it up: "Is time for us to put the United Nations to a test? we not submit to it fairly and squarely, without consequences, the great problem of the day—agn?" The recent reply of Trygvie Lie to this thought

here is danger that the United Nations may be rded as an expendable commodity, by one or both in order to achieve victory in the conflict. . . . United Nations is not expendable. And the con- between East and West must not be permitted to me irreconcilable."

The Socialist Party

e achievement of true democratic federal world govnt is the ultimate structure of peace. The United s, as we have repeatedly pointed out, is not by its such a government. Yet in the critical years before ay serve a great interim usefulness if its constructive ies are strengthened, and if it is given power to deal aggression by abolition of the veto in the Security il. To the rapid achievement of these ends the So- Party pledges itself."

e organization of world peace requires the existence international police or security force."

e United Nations should urge immediate action to the permanent liquidation of all colonialism. . . . United Nations should establish commissions to se an early transition to self government.

e United States should offer to join in the internaization and demilitarization as a part of a general am of world disarmament of the strategic water- of the world, e.g. Panama, Suez, the Danube, the anelles, Gibraltar, the Baltic, the Black Sea, the c, etc."

ll support of the International Refugee Organization ded while the present emergency exists."

bove all, it is essential that the United States do all power to hasten the world on the road to democratic national organization. Even if every other power re- the concept of a world sovereignty . . . the United s must nevertheless continue to press toward the " (Platform of 1948)

The Economic Order

"We reaffirm the statement of the Federal Council of the Churches of Christ in America that . . . neither state socialism nor free enterprise provides a perfect economic system and each can learn from the experience of the other." CWP

"Methodism espouses no economic system and refuses to identify Christianity with any economic order." EA

"As we approach the economic order, we do not come to it in terms of the dogmatism of the communist, the dogmatism of the capitalist, or the dogmatism of the socialist. We come to it in terms of the commands of Christ." EA

"If the people of Britain . . . choose socialistic measures . . . if the Scandinavian people find in the great co-operatives wise answers . . . if the small landholder in France desires individual ownership of the farms, that is their business." EA

"The church must deal with economic injustice." EA

"We believe that workers must be safeguarded from enforced unemployment." SC

"Wise industrialists now favor the democratic practice that true collective bargaining involves." EA

"We stand for reasonable hours of labor, for just wages, for a fair day's work, for fair working conditions, for periods of leisure for those who work, and for an equitable division of the product of industry." SC

"We stand for the principle of the acquisition of property by Christian processes . . . and the subordination of the profit motive to the creative and co-operative spirit."SC

The following specific items of national legislation have received the approval of one or more Methodist bodies: (1) Federal aid to education with the provision that such funds be limited to public schools. (2) Extension of social security that all citizens may have adequate social security benefits. (3) Alternation of Fair Labor Standards Act of 1938 so as to increase the minimum wage of persons engaged in interstate commerce for slum clearance, low rent public housing, such as is envisioned in the Taft-Ellender-Wagner Bill, "one of the brightest spots on the domestic horizon." (5) Price control and rationing which will bring prices to a reasonable level.

The Democratic Party

"The Republican 80th Congress is directly responsible for the existing and ever increasing high cost of living. . . . Adequate food, clothing, and shelter are becoming too expensive for the average wage earner and the prospects are more frightening each day. . . . We shall put a halt to the disastrous price rises."

"We favor the reduction of taxes, whenever it is possible to do so without unbalancing the nation's budget. . . . We shall endeavor to remove tax inequities and to continue to reduce the public debt."

"We advocate the repeal of the Taft-Hartley Act. . . . It has failed. The number of labor management disputes has increased."

"We favor the extension of the coverage of the Fair Labor Standards Act . . . and the adoption of a minimum wage of at least 75 cents an hour."

"We favor the extension of the social security program . . . to provide additional protections against the hazards of old age, disability, disease or death."

"We favor the enactment of a national health program for expanded medical research, medical education, and hospitals and clinics."

"We advocate federal aid for education administered by and under the control of the states. . . . We insist upon the right of every American child to obtain a good education."

"We favor a permanent system of flexible price supports for agricultural products . . . an intensified soil conservation program. . . . We will encourage farm co-operatives and oppose any revision of federal law designed to curtail their most effective functioning."

"We pledge the continued full and unified regional development of the water, mineral, and natural resources of the nation. . . . We shall expand our program for forestation." (Platform of 1948)

The Democratic Party has been more experimental in its approach to economic problems than the Republican Party. It has believed that the traditional American emphasis upon economic individualism was not sacrosanct, but must be judged by its effect upon persons living in an industrial era. Therefore, under President Roosevelt much social legislation was enacted against the general opposition of Republicans: the Social Security Act, the Wagner Labor Relations Act, the Tennessee Valley Authority, the Agricultural Adjustment Act, insurance upon bank deposits, the rural electrification program, price control, public housing, soil conservation, and reforestation. Mistakes have been made in this program and an excessive public debt incurred, but the individual was not left as the bitter victim of a highly industrialized social order.

Because of the Republican control of Congress, Mr. Truman has not been able to continue the Roosevelt tradition in the economic order. He vetoed the Taft-Hartley Labor Bill. He vetoed the Social Security Bill which was passed because it fell "far short" of the "substantial assistance program" which he had recommended as the minimum social insurance necessary for the American people. He signed a housing bill for veterans but condemned it as a "teeny-weeny" bill, which failed miserably to meet long range housing needs, not providing for farm housing, or slum clearance, or low-cost rental housing. He wished to continue price controls at the close of the war but many Republicans disapproved of such controls, asserting that if taxes were reduced and production increased, there would come about a natural adjustment of wages and prices.

What Democratic leadership will wish to enact legislatively in the future is indicated by the nine subjects which President Truman listed as needful of attention by the special session of Congress: (1) rising prices, (2) social security, (3) federal aid to education, (4) displaced persons, (5) higher minimum wage, (6) national health program, (7) civil rights, (8) housing crisis, (9) funds for public power.

The Progressive Party

"The Progressive Party is born in the deep conviction that the national wealth and natural resources of our country belong to the people who inhabit it and must be employed in their behalf. . . ."

"The Progressive Party believes in the principle of democratic economic planning and rejects the boom-and-bust philosophy of the old parties. We mean to establish a council of economic planning to develop plans for assuring high production, full employment, and a rising standard of living."

"We mean to develop on the TVA pattern regional planning authorities in the major river valleys the country over to achieve cheap power, rural electrification, soil conservation, flood control, and reforestation, and to accelerate the growth of undeveloped areas, particularly in the South and West."

"The Progressive Party calls for legislation which will impose controls that will reduce and keep down the prices of food, shelter, clothing, and other essentials of life and basic materials."

"As a first step, the largest banks, the railroads, the Merchant Marine, the electric power, and gas industry, and industries primarily dependent on government funds . . . must be placed under public ownership."

"We demand the immediate repeal of the Taft-Hartley Act and the reinstatement of the principles of the Wagner and Norris-La Guardia Acts."

"We actively support measures to maintain and improve living standards of the 12,000,000 unorganized white collar and professional employees, who have suffered particularly under the inflation."

"We stand for the family type farm as the basic unit of American agriculture. . . . We propose as a major goal of federal farm programs that all farm families be enabled to earn an income of not less than $3000 a year."

"We support farmer and consumer co-operatives. . . . We favor universal electrification of all farms."

"We demand a federal emergency housing program to build in the next two years 4,000,000 low rent and low cost dwellings. . . . We pledge an attack on the chronic housing shortage and the slums through . . . 25,000,000 new homes during the next ten years."

"The Progressive Party demands the extension of social security protection to every man, woman, and child in the U.S. . . . We call for disability and sickness benefits . . . maternity benefits. . . . We support the right of every American to good health through a national system of health insurance."

"We propose to employ taxation as a flexible instrument to promote full employment and economic stability." (Platform of 1948)

Mr. Wallace has said that he believes in "progressive capitalism." Whatever term he may use to describe the

ogressive program, it is clear that it includes and goes be-nd the Democratic economic program and is very close the program of the British Labor Party. Mr. Wallace d the Progressives would need much money for the velopment of river basins, housing, and social welfare ograms. One assumes that they would obtain the money om the same place to which the Democrats and Re-ublicans have been resorting for the European Recovery ogram, or a seventy unit air force, or a peacetime draft from general taxation. Probably the Progressives would ke a larger percentage of tax revenue from excess cor-oration profits and the higher incomes.

The Republican Party

"Present cruelly high prices are due in large part to the ct that the government has not effectively used the owers it possesses to combat inflation, but has deliberately ncouraged higher prices. We pledge an attack upon the asic causes of inflation . . . progressive reduction of the ost of government . . . stimulation of production . . . a ound currency; reduction of the public debt . . . the olition of overlapping, duplication, extravagance, and cessive centralization."

"Collective bargaining is an obligation as well as a right, plying equally to workers and employers; and the fun-amental right to strike is subordinate only to paramount onsiderations of public health and safety."

"There must be a long term program in the interest of griculture and the consumer which should include . . . oil conservation . . . flexible support of prices, commodity ans . . . support of the principle of bona fide farmer-wned and farmer-operated co-operatives and sound rural lectrification."

"We favor progressive development of the nation's water esources for navigation, flood control, and power. . . . We rge the full development of our forests on the basis of ropping and sustained yield."

"Housing can best be supplied and financed by private nterprise; but government can and should encourage the uilding of better homes at less cost. We recommend fed-ral aid to the states for local slum clearance and low ental housing programs, where there is need that can-ot be met either by private enterprise or by the states and calities." ((Platform of 1948)

During the thirties the Republican Party opposed the New Deal as un-American, socialist, and communist, but within recent years Republican leaders have seen some merit in legally recognized collective bargaining, regional development plans, and social security. Senator Taft once opposed federally sponsored programs, but at the present time his name is attached to one of the best of the housing bills. He helped draft the Taft-Hartley Act "to restore the legal balance between labor and management," but fought Truman's proposal to draft strikers into the army. When President Truman complained of the inadequacy of the housing bill submitted to him, Republican Wolcott noted that the Democrats were committed to "the same socialistic tendencies we have been fighting since 1935," but Senator Taft said that the bill was of some help and that he would continue the fight for adequate housing in the next Congressional session. During the course of a Congressional debate last January, a Republican representative from Iowa exclaimed, "If the program that he recommends of having an authority in every river basin in America is followed out, you will have communism!" In 1946 Chester Bowles predicted that if controls were destroyed, prices would rise between 25 per cent and 30 per cent. Senator Taft called the prediction "absurd."

The choice of Governors Dewey and Warren as Republican standard bearers indicates that the party continues to move in the direction of national responsibility for the economic welfare of the individual. In New York state Mr. Dewey has favored increased unemployment benefits, extended minimum wage coverage, equal pay for men and women doing equal work, and moderate housing programs for veterans. He is "absolutely against" compulsory sickness insurance, believing that "government can never do any job as well as private enterprise." He favors the Missouri Valley development and the St. Lawrence seaway and power project. Governor Warren is an especially strong advocate of western reclamation projects, conservation of the soil, and farm co-operatives.

The Republican Party speaks much of economy in government and proudly led in a tax reduction in 1948. In the light of the great national debt, the contemplated foreign relief (and arms) program, and especially the proposed military budget, it is unlikely that tax reduction can be sustained as a Republican policy. The greatest present wastes of the federal government relate not to federal employees who need to be "house cleaned" but to military expenditures—and these are heartily supported by both of the major parties.

The Socialist Party

"The natural resources of the nation, minerals, oil, electric and atomic power are the property of the people. The preservation for future generations and their management by the people for social purposes can be achieved democratically under socialism."

In place of the destructive ends sought in wartime, the nation must now fix its peacetime goals—food for the ill-fed, clothing for the ill-clothed, homes for the ill-housed. A nation that could fill the skies with planes and the oceans with warships can fill its streets and avenues with homes, schools, and hospitals."

"The Socialist Party advocates: (a) expansion of unemployment insurance and social security . . . (b) the present legal minimum wage under the Wage-Hour Law should be immediately raised to 75 cents an hour . . . (c) legislation for comprehensive medical and hospital care financed by a national contributory system of health insurance must be enacted by Congress."

"Private enterprise has failed dismally to meet the challenge of housing the American people. . . . The Taft-Ellender-Wagner Bill should be passed, but only as the merest fraction of a beginning, precisely because its major reliance is on the private construction industry."

(To Be Continued Next Week)

They Will See

Mrs. Wm. B. Oliver

Spiritual Light May Be Had In Physical Darkness

Organized less than three years ago, the Protestant Guild for the Blind has already established itself in a unique ministry of friendly, spiritual service to the visually handicapped in Massachusetts.

As a department of the Massachusetts Council of Churches, the guild does not duplicate work done by other organizations, but co-operates through the council of organizations for the blind in the state.

We distinguish between those who were born blind and the newly blind, the former having had the advantage of education at Perkins Institution, readers of Braille and capable of earning their own living, occupied in various types of business, dictaphone operators, factory workers, Braille press work, Braille proof readers, secretaries, etc. The variety of employment and the determination of the blind to be self-supporting is not only commendable but reassuring. Some work in their own homes. However, many do not have the opportunity they crave. Relief, when absolutely necessary, is the duty of the division of the blind, provided by the state, but rehabilitation is always to be preferred when the individual is capable of taking advantage of it.

The Protestant Guild for the Blind, in co-operation with other state organizations, is strongly urging a progressive program of rehabilitation with a work shop where the skills learned may be put into practice.

Many of the blind are in rooms and nursing homes and are isolated from the common interests of life. They feel that they are among the forgotten. Talking books, distributed by the division of the blind, are greatly enjoyed and there is a wide choice of records.

Helping the newly blind to make a most difficult adjustment has been the privilege of the guild. We have proved that spiritual light may be had in physical darkness; depression and fear can be replaced by faith and courage. "Blindness is not the end of life but a new way of life." Border line mental cases have been restored to normal.

The program of religious education, which we carry on at Perkins Institution, deserves special note. Dr. Milton T. Stauffer of the John Milton Publishing Society has strongly suggested that this plan could well be followed wherever there are state or city schools for the blind. Every week of the school year, seven trained teachers give instruction in Bible to the 95 Protestant boys and girls at the school. The co-operation of Dr. Gabriel Farrell has been greatly appreciated and the response from the students sincere and encouraging. The semi-annual week-end conferences, held separately for the upper school boys and girls, have proved spiritually helpful as a foundation for Christian character and living. The carefully chosen leaders have encouraged discussion of personal problems and have helped solve some of the questions which naturally arise in the minds of young people. Braille hymnbooks and portions of Scripture add to the pleasure of these groups and are also used at chapter meetings.

The chapters now number nineteen. Each chapter has sighted, as well as blind members. Some of the chapters are inter-racial and all are inter-denominational. Each chapter has an objective outside of its own interests, some giving to the American Mission to Lepers, to blind orphans in China and Greece and to Home Mission projects. In response to an urgent call from the A ican Foundation for the Blind, for ove relief, the chapters contributed $134.00.

The monthly meetings of the chapters certainly brought encouragement to the m bers, combining as they do spiritual u comradeship and sociability. United l common purpose, the chapters aim to lif morale of the members, some of whom associate members, unable to attend the m ings—possibly because crippled or other handicapped, but remembered by freq calls and cards of greeting.

Greatly needed is a Home for the Pr tant Blind when self support becomes an possibility. The chapters are raising fund this purpose and their efforts may mak possible to furnish such a home when s one is moved to give it. What a fine morial this would be.

As the work of the guild becomes b known, the calls for help multiply, co quently financial needs increase. The c is used as a clearing house for many typ service and often the need and the person satisfactorily brought together.

With 6,500 blind registered in the Stat Massachusetts, an increase of 1,000 ov year ago, of which possibly 45 per cent Protestant, the opportunity for service is mendous. War veterans and babies pr turely born have increased the number.

The program we carry on is far more mere social service, it is social service Christ. We have succeeded in bringing "L to those who sit in darkness."

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;tianity Via Wheelchair

nd H. Babbitt

is a true story and one which might d out in scores or hundreds of Meth- ıurches. When Mrs. Grogan broke her e sent to the Methodist church for a hair. Strange place to get a wheelchair, /. Yes, we agree. However, it did not trange to the people of that church to their religion practical by providing lchair for general loan purposes to the esidents.

ıme about when the pastor suggested official board that they purchase a -hand wheelchair and make it avail- ɔr anyone in need. The chair was : and a committee of two capable wom- s established to have charge of loans. hair was kept at the church and the was instructed to loan it only on the al of the committee.

ı after the chair was purchased there a call from a young man who had ı a bone in his foot. For several weeks ıde good use of what he borrowed. he had no further use for the chair, he ed it to the church. No charge was to him. He wrote a letter of thanks to urch board.

chair had been at the church less than k when a call came from a lady who ecovering from a broken hip. "I heard ave a wheelchair which I could rent. ıot afford to buy one; what does it cost t yours?" She was surprised when she d that the Methodists of the town be pleased to have her use the wheel- at no cost whatever—its use was an ex- ɔn of goodwill and of a desire to be l.

: experiment proved so satisfactory that ıurch looked for a used hospital bed. ıperintendent of the local hospital heard project and served notice that the hos- vas about to discard a few beds for the equipment. The church made a token ent for one of these beds, bought a new ess, and was ready for a larger service name of practical religion.

: same committee which supervised the the wheelchair now took on the hos- ɔed but with additional regulations. To t the church from possible misuse of quipment it was decided that the bed l be loaned only on the recommenda- of a physician. This would eliminate unicable diseases and persons of known irable qualities. Furthermore, the bed o be washed after each use with an ptic solution and if at all possible the ess was to be aired in the sun. A rub- heet was also provided. Persons using ed would provide for its transportation l from the church. The bed would be l for not longer than a month at a and if it were desired for a longer period, the case would be reviewed by the committee. The decisions of the committee would be final in all details and neither the minister nor anyone else should circumvent the committee.

Soon after the bed was acquired, a church family of modest means asked for it for use by their young son who had a nerve condition which required him to be in bed. The family could not afford hospital care and they expected to care for the boy in an ordinary bed. The church equipment saved the mother many back aches and helped the boy to recovery.

The bed had hardly been returned to the church when an older man who had suffered a serious heart attack needed it. His doctor had ordered him to bed for several weeks. The patient well knew that if he did not follow the doctor's orders he would not be long in this world. The church bed, with the head and foot that could be elevated as needed, proved a Godsend to him. He was exceedingly grateful for its use.

And so the story goes on. The bed and wheelchair went from poor home to middle class home to near-well-to-do-home. Always the equipment brought relief and made sickness and convalescense easier. The church people felt that "inasmuch as" they had done a simple act of kindness to one sick person they had carried out the admonition of their Lord. They had helped to make religion practical for the man on the street.

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Nothing Stays Wrong Forever

Arthur West

Visiting one day in a friend's home, I found this hopeful thought looking down at me from a wall motto: "Nothing Ever Stays Wrong Forever."

While that statement is obviously a bit too comprehensive, it is comforting to know that, in many instances, things are certainly bound to improve.

Take the weather, which ranks high, if not first, as a topic of conversation. Every month has its bad days, and sometimes they follow in such rapid succession that we wonder if it will ever improve. It will however, and eventually the sun will break through the clouds and fairer winds will blow.

Unfortunately, some people allow the weather to govern their dispositions. If it's sunny in the sky, they wear a smile; when dull days come, they're glum. Aviators frequently fly "above the weather." So can we, with Thomas Curtis Clark's: "Faith that life is kindly—Though the skies are gray. . . ."

There are times when everything seems to go wrong with our work. We have endless interruptions in our schedule; we face the pressure of a never ending routine, or our plans are upset by the unforseen. We frequently chafe and fret, going home overtired and very low in spirit. Then we do well to recall the message of the motto: "Nothing ever stays wrong forever."

The weather of the world is exceedingly stormy now with political turmoil, atom bomb hysteria, spy hunting and general international mistrust. But this is true: nothing stays wrong forever.

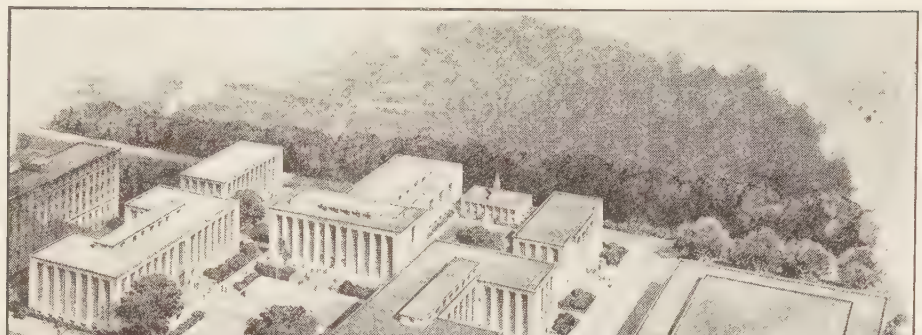
The cynics speculate about how soon the next war will be touched off, but those who believe in the triumph of goodwill are convinced that there is the possibility of permanent peace—if only enough of us work on the job with energy and justice and international understanding.

There are many things which are awry in our world and in our own personalities. They won't improve in either area without work, but with diligent devotion and prayerful application, things are bound to get better.

Down in Spartanburg, South Carolina, there is a monument which summarizes this faith in the following legend:

"Of the past mindful,
To the present faithful,
For the future hopeful."

Northeastern's Fiftieth Anniversary



Northeastern University will celebrate its Fiftieth Anniversary on Oct. 2nd with an afternoon convocation in the Student Center Building on the university campus, and with an evening banquet at the Copley Plaza, according to Dr. Carl S. Ell, president of the university and outstanding Methodist layman in New England.

The events will commemorate the spectacular development of an institution that has grown from 40 students in 1898 to the present enrolment of over 10,000. That an educational institution can expand so rapidly in the short space of 50 years is a tribute in itself to the zeal and vision of the educators concerned and to the success of co-operative education by day and adult education by night.

As an urban university in the heart of Boston's Back Bay, Northeastern has filled a need within the community it serves by devoting itself primarily to undergraduate instruction in engineering, business administration, and liberal arts both day and night. There is also a school of law in this "commuter's college" where 80 per cent of the students commute to classes daily from homes within a 50-mile radius of Boston.

Beginning as the department of education of the Boston YMCA, the university had its start with a few evening classes in law. Within a decade, instruction in the then new combustion engines was added and evening classes in commerce and finance were being held.

In 1909 Northeastern's distinctive feature —the Co-operative Plan of Education—was introduced in the school of engineering. Northeastern was the first New England college to adopt the plan (on which students alternate periods of classroom study with like periods of allied work in business or industry) and is still the only university in the North Atlantic states to operate completely in all departments on the co-operative plan.

By 1916, with increasing enrolments and high standards of instruction in a day school of engineering, and evening schools in business, law, and engineering, it was decided to incorporate these educational facilities under a single administration. Accordingly, Northeastern College was established in that year with its own corporation and its administration distinctive from that of the Boston YMCA. The title was changed from college to university later.

The university remained housed in the Boston YMCA and in rented quarters until 1938 when Richards Hall was erected on Huntington Avenue at a cost of $1,000,000. Today, ten years later, three of the seven buildings planned for the university plant are completed.

To active President Ell, who is also a corporation member of both the Newtonville Methodist Church and the New England Deaconess Hospital, the fiftieth anniversary of Northeastern is not simply the culmination of 50 years, but the beginning of a new era of growth for the university. For the present, the university plans to continue to devote itself to undergraduate instruction in the coeducational day colleges of engineering, business administration, and liberal arts, although graduate study in engineering is being offered this fall for the first time in Northeastern's history.

At the anniversary convocation, Dr. Charles W. Havice, dean of chapel at Northeastern and chairman of the university's department of sociology, will give the invocation. Dr. Havice is a member, on special appointment, of the New England Southern Conference. Guest speakers at the convocation will be Dr. James B. Conant, president of Harvard University, and Dr. Raymond Walters, president of the University of Cincinnati.

The Rt. Rev. Norman B. Nash, D.D., bishop of the Episcopal Diocese of Massachusetts, will give the invocation at the anniversary banquet. The speakers will be Mr. Clarence B. Randall, vice-president of Inland Steel Company, and Dr. Ell.

Strange Case

New York (RNS)—Three religious ers joined here in calling on New York C Welfare Commissioner to transfer three dren from Roman Catholic jurisdiction Protestant institution.

Episcopal Bishop Charles K. Gilbert, op Tiran Nersoyan of the Armenian A tolic Orthodox Church, and Dr. Robert Searle of the Protestant Council of the of New York, said the children were b "detained" by the New York Foundling pital and the Mission of the Immac Virgin, two Catholic child caring home

The children were placed in the home the Department of Welfare when their m er became ill. Their father, Hamport Choolokian, a member of the Arme Church, has since been granted the righ the State Department to return to S Armenia. When Choolokian sought to ob the release of his children, the church said, to take them to Armenia, the two stitutions refused.

Now the churchmen want the We Commissioner to comply with a request m by Choolokian on June 2nd that the ch be transferred temporarily to a Protesta stitution pending their placement in a menian foster home.

"We cannot understand the failure of Welfare Commissioner to comply with parents' request," the religious leaders "inasmuch as, under the law of this the wish of parents as to the religious t ing of their children is the absolute d minant.

"We call upon the Commissioner of fare to take immediate steps to transfer children to a home in which they ca brought together and reared in the Arme Apostolic Orthodox faith. It would be tressing if the commissioner's delay or fusal necessitated legal action to compel fillment of an obvious duty."

Court To Bar Segregation

El Paso, Texas (RNS) — An El clergyman moved his pulpit into the co room to defend the right of Negroes whites to sit in an unsegregated audience

The Rev. Charles C. G. Manker, pasto the Pilgrim Congregational - Unita Church, spoke against a proposal be Commissioner's Court here to segregate audience which will hear Henry A. Wal Progressive Party Presidential candi speak here Sept. 30th in the city-owned iseum.

Asserting that he was not a supporte Wallace, Manker told the court "the issu segregation should not be raised in El It is a problem in other American cities, let's not allow it to become one here."

His plea for "Christian tolerance" on race question was instrumental in getting court to reject the segregation proposa relation to the Wallace Rally.

es From Palestine

Rev. Howard E. Tower, director of artment of Audio-Visual Education, of the Local Church, General Board ation, has announced that work has n a series of color slide sets to be l from over two thousand color pic- ken in Palestine by Dr. John C. director of the Department of Eng- e of the International Council of Re- Education. Dr. Trever secured this terial for the General Board during while he was a fellow of the Amer- ool of Oriental Research in Jerusalem. series includes pictures of materials efore photographed and of places that ice been destroyed.

ast five short sets will be released in y fall on such subjects as: "Jerusalem, ly City," "The Villages of Palestine," easons of Palestine," "A Flight into and "A Walk Around Jerusalem." nnouncements will be made later.

ll probably take two years fully to the rich resources of materials avail- cording to Mr. Tower.

op Edwin F. Lee

body of Bishop Edwin F. Lee was laid here in Grandview cemetery Friday, 7th, following funeral services in the ethodist Church, Fayette, Iowa, where leaders paid tribute to his outstanding s a missionary bishop.

lied on Tuesday, Sept. 14th, in a Ro- , Minn., hospital, where he had gone veeks before for examination and treat- His health had been impaired by years ice in tropical climate and necessitated ly retirement from episcopal duties at y session of the North Central Juris- al Conference. Since his return to the he and Mrs. Lee had made Fayette ome.

ted a missionary bishop by the 1928 l Conference of the former Methodist pal Church, Bishop Lee had served in rient, directing work in Malaysia and ilippines. He had previously served as or, district superintendent and associate ry of the Board of Missions.

ing the war, when the Japanese were ng Singapore, he and Mrs. Lee, to- with other American missionaries, evacuated from Singapore upon the advice of the U. S. Consul General. In e was appointed director of the Gen- ommission on Army and Navy Chap- n Washington, where he served until it was possible to resume his work in the Singapore Area.

Bishop Lee was born July 10,1884, in Eldorado, Iowa, and was married in 1909 to Edna Dorman, who shared with him in missionary service and who survives him.

His appointments in this country included pastorates at New Hampton and Rockford, Iowa, and work as associate secretary of the Board of Foreign Missions in New York from 1919 to 1924. He served in World War I as an Army chaplain.

In the Orient, he had been a missionary in Batavia, Java, and pastor of Wesley Church, Kuala Lumpur, Malaya; Central Church, Manila, P. I.; Wesley Church, Singapore; and superintendent of the Singapore District.

He was educated at Northwestern University, the University of Chicago and Garrett Biblical Institute, and held a number of honorary degrees from Methodist schools.

He was a delegate to the International Missionary Conference in Madras in 1938 and was the recipient of special awards from the governments of France, Yugoslavia and Great Britain.

The Rev. W. R. Noland, minister of the Fayette church, conducted the funeral service and Bishop J. Ralph Magee of the Chicago Area gave the principal address. Dr. R. L. Archer of the Board of Missions and the Rev. Herbert J. Riley, for many years a missionary in the Philippines, also shared in the service.

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Getting a Kick Out Of Life

William L. Stidger

We All Want To Belong

A young mother who I know, had adopted two children, a two year old girl and a five year old boy.

One evening, after the adoption had been legalized, she found the boy weeping alone in his room. Trying to comfort him, she took him in her arms, and probed into his little mind to discover what it was that was making him weep.

"Did the boys say something mean to you, Jimmie?" "No," he said laconically. "Didn't you get along well at kindergarten, son?" "Yes," but still no information as to the cause of the tears. "Did Miss Jones scold you, darling?" "No Ma'am, she didn't scold me, but Mother, do I really *belong* to your house?"

Then it all came out in a burst of sobs. He had heard that he was just "an adopted boy" from one of the children, and in spite of the fact that his mother had already told him that, he wanted to be reassured. Indeed we all want "to belong."

The great need of the human race is "to belong." Lodges, lunch clubs, fraternities, churches are proof of that hunger and also a partial solution of it. The family gives the greatest assurance to that universal hunger. Belonging to someone, some home, some group, helps us all to get more out of life.

Ligon Method

Pittsfield, Mass. (RNS)—A new program to build Christian character through co-operation of church schools with parents has been launched in New England.

The plan, known as the Ligon method, was developed at Union College in Schenectady, N. Y., by Dr. Ernest M. Ligon, head of the college's psychology department.

Pittsfield's long-established First Methodist Church is the first in New England to adopt the Ligon method. The system is being used in 24 churches elsewhere in the nation. During the past year 10 have adopted it.

Parents are at the center of the plan, whose objective is to bolster the home teaching of Christian principles.

The program includes parent discussion groups each Sunday; parent-teacher interviews with each of the three units covered each year; parent reports on Christian attitudes adapted to daily living; and weekly lesson material in the home. The material is studied by parents and discussed with the children during the week.

Ask Repeal Of Draft

Buffalo, N. Y. (RNS) — Repeal of the peacetime draft and support of conscientious objectors was urged by the Buffalo District Methodist Ministers Association. A resolution adopted by the group declared that "we wish the conscientious participant in military training and the conscientious objector to military training to know that we will hold them in our Christian fellowship, our love and our prayers."

The association voted to delete from the resolution a statement which would have given open support to men who refuse to register for the draft.

The Rev. Robert M. Atkins, pastor of Richmond Avenue Methodist Church, said he felt conscription tends to promote war, is a violation of the nation's traditional peacetime voluntary enlistment program and deprives a restricted age group of the "democratic rights of person."

"If those persons who believe there is a need for conscription desired to be fair," he said, "they should have enacted a law which would have provided for an equality of sacrifice.

"The whole burden of the present hysteria is placed on a group of young men who had no part in creating the current world conditions. The young men of the nation shouldn't be made to bear the whole load or be the only group deprived of their liberty of person."

Dr. Henry I. Rasmus, Jr., pastor of Central Park Church and association president, disapproved of the resolution, declaring: "I dislike giving the impression that Methodists are against supporting the government. I believe we should support the government and carry out our Christian convictions at the same time."

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Mr. Wallace's Visit — A Southern View

R. B. Eleazer

The press has reported so widely and vividly, on discourtesies shown Henry Wallace on his recent visit south that no further account is needed. As a native of the south, however, the editor of this bulletin feels that a word of personal comment is in order, indeed almost imperative.

First of all, he would like to make explicit what might be taken for granted—namely, that he and millions of others in this region were deeply humiliated and shamed by the indignities heaped upon Mr. Wallace in certain communities. And that feeling is quite apart from their varying attitudes toward candidate Wallace and his political and social views. They would have felt the same had the visitor been any one of Mr. Wallace's opponents, or even Joe Stalin himself. So much they owe to the demands of common decency, courtesy, and fair play.

As for the hurlers of insults, eggs and tomatoes, it may fairly be said that they manifested equally bad manners and bad sportsmanship; they showed utter indifference to the good name of their respective communities and their native south; and they were either totally ignorant of the nature of democracy or callously contemptuous of it.

Furthermore, their psychology was of the worst. Professing to love and defend America, they cast discredit upon it wherever around the world their exploits may be reported. In expressing thus their hatred of communism they freely handed to communists everywhere a keen and welcome weapon with which to attack democracy. In their zeal for "white supremacy" they vividly demonstrated their own unfitness to exercise it. Finally, instead of discrediting Mr. Wallace, they made him a martyr, and doubtless won him support that would otherwise have ignored him. Thus oft doth evil overreach itself.

Mr. Wallace, be it said to his credit, appears to have kept himself remarkably well in hand throughout the ordeal and to have preserved a spirit as irenic and Christian as could have been expected of any one. His intentions were doubtless of the best. On the other hand, if he has been properly reported, it must be said that his approach to the south was neither tactful nor politically expedient.

If it was his purpose to play the prophet's role and achieve a prophet's martyrdom, his methods were well chosen. But if he hoped to make friends for himself and for his cause, he could hardly have done worse. Furthermore, instead of winning friends for the Negroes, whose welfare he sincerely espouses, he succeeded only in inflaming further the phobias from which they suffer. Whatever the ultimate effect—and of that none can speak with assurance—it is certain for the present and the immediate future he complicated the Negro's problem and made his lot more difficult and insecure. One can only hope for better long range results.

On A Wide Circuit

W. W. Reid

Television and the Church

A friend who holds an important position in the distribution of audio-visual equipment keeps telling me that the Protestant church is "asleep at the switch" when it comes to taking advantage of the religious and educational possibilities of television.

"The trade agrees that television is a growing medium for education and entertainment," he says. "Its use is growing daily and everybody wants it. The church should use it *now* for the objectives toward which churchmen are striving.

"There should be a television set in every parish; there should be, in the church, rooms and organized groups where young people and adults could gather (as in a library) to hear and see some of the best programs that come over the air. Volunteer teachers or leaders could here find opportunities for i tion and for counselling and aiding And the churches should also arrange place on television stations with the b ligious programs — not only sermon hymns, but programs and dramatization will show the services and the meaning the values here and now of the Ch faith and life.

"What is happening right now? W many television sets are being sold to ba cafes that the manufacturers and the are concerned about it. Pretty soo churches, in sermons and in resolutio conventions, will be de denouncing th influence of television upon youth, ev they have denounced pool and billiar cause they unfortunately were too played in the back rooms of saloons; a for other reasons, the church bemoans t fluence of the movies.

"The truth is, there was never any to confine pool to saloons. There is no why movies must be harmful. There reason why television must be viewed in The church should be on the alert t these and other channels and inventio education, for religious training, for tainment in a healthy environment. was a time when the motion picture might have been guided, if not contr by sound educational and religious influ Once these new inventions get into the of money-eager groups, and appeal is to the baser instincts and emotions, it most impossible to 'convert' them to h purposes."

My friend has a point that local c boards and higher church agencies may ponder.

How about a television set—with super use—in your parish-hall or community h

How about the interdenominational u television for religious drama, as the Fe Council of the Churches of Christ now radio sermons and hymns? Perhaps the Methodist audio-visual commission ma interested.

I have been told that one Catholic di has a vision of this thing: that a priest in diocese has prevailed upon 40 or 50 par to install television sets in their recre halls—and thus reduce bar-attendance bar-patronage by youth. Can the evange of your community not get together fo same purpose?

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Rabbis To Refrain

ter characterizing their action as
the preservation of free speech,
e, chairman of the American Civil
Union's National Council on Free-
Censorship, went on record Sept.
ng the New York Board of Rabbis
from its alleged efforts to prevent
ing of a British film based on
ickens' "Oliver Twist." The letter
essed to Dr. Theodore N. Lewis,
of the rabbis' group.

ce letter, noting "the growth in
ry of a rather alarming tendency
art of minority groups to demand
ession of anything that might con-
e detrimental to their own inter-
inued as follows:

well aware that the action taken by
your organization is motivated by a
desire to check the growth of anti-
in this country. With this objective,
ican Civil Liberties Union is wholly
hy. In fact, a large part of its work
l toward the removal of discrimina-
other disabilities based on racial or
grounds.

ons sometimes arise, however, in
minority group, in its effort to pro-
rther its own special interests, advo-
sures that run counter to the broad
the Bill of Rights and those basic
ties on which every American citi-
rdless of race, creed or color, is
ncerned."

ce pointed out that there was "a
iscernible line between protest, ex-
nd agitation on the one hand and
on on the other." The latter action
to the New York Board of Rabbis
d an act of censorship."

Of The Forest

P. Delano

is something majestic and inspiring
owering pine, a stalwart oak, a tall
a sturdy elm!

ophet Amos took note of this, when
ing the Amorite, said of him, "his
like that of the cedar and the sturdy
skin, the English educator and great
nature, whenever he approached one
giants of the forest, removed his hat
ed his head in silent reverence, for
l the handywork of the Creator and
made conscious of the omnipresence

ld be borne in mind that these giants
rest were not grown in a day; but
ok years and years for them to reach
estic heights. In the spiritual life, if
er plain of spirituality and Christian
is to be attained, there must first
a daily growth in grace and in the
ge of our Lord and Savior, Jesus
here are those who actually shudder
e speaks of "Christian perfection"
and throw up their hands and exclaim as did David the psalmist, "it is high, I cannot attain unto it!" Scripture bears witness to the truth that Christian perfection is attainable and God ordained: "Be ye perfect even as your Father in Heaven is perfect."

Of the lives of Bishop Phillips Brooks and Dwight L. Moody it may well be said that they had reached the spiritual heights and might rightfully be called the exponents of the Christian life in their day and time. Well might the present day generation strive to emulate the character of these Godly men and guard as a sacred trust, the rich Christian heritage which they have handed down to posterity. In the lives of E. Stanley Jones and Albert Schweitzer, we have a present day example of Christian fortitude and sacrificial service which at once places them at the pinnacle in the Christian world of today. They have scaled the summit of the mountain pass and have reached that higher plateau of spirituality and Christian perfection from whose elevation they are able to get a broader vision and a deeper understanding of God's wise plan for the salvation of mankind and the establishment of Christ's Kingdom here upon the earth.

The Homemaker's Corner

Mrs. Harry A. Burnham

About Home Work

The superintendent of public schools in a large city has given a few suggestions for parents in the matter of home work given to their children by teachers. He says that teachers do not, as a rule, give an excessive amount of home work, and that, if parents feel that their children are spending too much time on such work, a friendly talk with the teachers will usually correct the situation. If not, the principal of the school will listen appreciatively to an explanation of the problem.

This superintendent says that one reason why pupils fail in final examinations at school is because parents, in an excess of zeal that their children shall shine in recitations, give them too much help.

He tells of one instance where a difficult problem in mathematics was solved by only one boy in the class. Upon questioning it developed that the boy's father, who was a certified public accountant, had done the problem for the boy, who, of course, did not in the least understand the process. This, obviously, was not fair to the boy or to the others in the class.

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Another reason given why parents should not give too much assistance with home work is that there has been a change in methods since the former were in school. To quote him, here is a story in point:

"Dorothy" said a fond mother to her little girl upon the latter's return from school, "How was your home work in arithmetic today?" "All three examples were wrong, Mother," replied the girl. Then, seeing the dismay on her mother's face, she quickly added, "Don't worry, Mother, all the other mothers were wrong too."

The final suggestion is that mothers and fathers should not do the home work for their children, nor even with their children. The parents duty is simply to see that their children spend sufficient time and effort upon the assigned tasks and let the teacher consider the results.

Catholics Hail Amsterdam Report

New York (RNS)—Protestant-Catholic cooperation in the work of reconstructing modern society was viewed favorably by *America,* a leading Catholic weekly published here.

In an editorial appraising the First Assembly of the World Council of Churches, which met at Amsterdam recently, the magazine said there "is certainly no doctrinal obstacle to such collaboration" if the report on "The Church and the Disorder of Society," which was approved by the First Assembly, "reflects Protestant thinking on the question."

Describing the report as "fine" and "challenging," *America* said Catholic social thinkers would be inclined to quarrel "with only a few points" made in it.

Among these, the editorial said, was the manner in which the report rejects Communism and capitalism.

"While the authors probably had no such intention," *America* declared, "it is possible to interpret their text as equally condemnatory, from a Christian viewpoint, of both systems. Most Catholics, while heartily concurring with Papal strictures on capitalism, would stress Communism as by far the greater evil."

America also took exception to the report's assertion that "the church cannot resolve the debate between those who feel that the primary solution is to socialize the means of production and those who fear such a course will merely lead to new and inordinate combinations of political and economic power." *America* said that Catholic social thinkers feel that the church has already resolved this debate.

The editorial pointed out that many similarities exist between the statements in the Protestant report and the social teachings of the Catholic Church, and said the language of the report "sometimes recalls" the social encyclicals of Popes Leo XIII, Pius XI, and some allocutions delivered by Pope Pius XII.

Methodists To Launch Four-Year Advance

The quadrennial plan of The Methodist Church—the Advance for Christ and His Church—will get under way at Columbus, Ohio, Oct. 4 and 5, when the denomination's 571 district superintendents from all over the nation come together for conference on the new movement.

Authorized by the General Conference in Boston last May, the four-year advance program calls for two major objectives—a worldwide preaching and teaching mission to deepen the understanding and devotion of the church's eight and a half million members, and an over-all increase in giving that will undergird the church's missionary enterprise and provide for extension work and overseas relief.

Because of their strategic position as leaders in the church, the superintendents have been officially called together by Bishop William C. Martin of Dallas, Texas, chairman of the advance. Sharing with the superintendents in the conference will be the Council of Bishops, editors of church publications, board secretaries and other representatives.

Bishop Martin will give the keynote address at the Monday morning session in the assembly hall of the Neil House, and will preside at the closing service on Tuesday night. Bishop James C. Baker, Los Angeles, Calif., president of the Council of Bishops, will be the first of several presiding officers at the meeting and Bishop Hazen G. Werner of Columbus, official host to the gathering, will lead the opening devotions.

Presenting the plan's two major objectives will be the vice-chairmen of the advance: Bishop G. Bromley Oxnam of New York City and Bishop Costen J. Harrell of Charlotte, N. C.

In addition, more than a score of the church's top-flight laymen and clergy will contribute to the conference by giving addresses, directing discussion groups or leading worship services. To assist in laying the preliminary groundwork for the advance, a committee of 40 representative churchmen from all sections of the nation has been at work for some time. In addition to the leaders already named, the Rev. Frederick B. Newell of New York City is serving as secretary and the Rev. Thomas B. Lugg, Chicago, as treasurer.

The committee on program for the Columbus meeting includes: Bishops Martin, Baker and Harrell, the Rev. R. Wright Spears, Charleston, S. C.; the Rev. J. Manning Potts, Nashville, Tenn.; and Forrest N. Williams, Chicago.

THE TENTATIVE PROGRAM FOLLOWS

— MONDAY, OCT. 4, 1948 —

MORNING

Presiding — Bishop James C. Baker, Los Angeles, Calif.

10:00 — Devotional Service — Bishop Hazen G. Werner, Columbus, Ohio.

10:30 — Preliminary Statement — Bishop Baker.

11:00 — Address: "The Height, Depth and Breadth of Our Task" — Bishop William C. Martin, Dallas, Texas, chairman of the Quadrennial Committee on The Advance for Christ and His Church.

AFTERNOON

Presiding — Bishop Clare Purcell, Birmingham, Ala.

2:30 — Devotional Service — Bishop Marshall R. Reed, Detroit, Mich.

2:45 — The First Objective Of The Plan — presented under the direction of Bishop G. Bromley Oxnam, New York City.

3:10 — "Our Faith — The Basic and Vital Significance of Theology" — Dr. Harold Bosley of Duke University, Durham, N. C.

3:25 — "Our Church"—Dr. Nenien C. McPherson, Memphis, Tenn.

3:45 — "Our Ministry" — Bishop Gerald H. Kennedy, Portland, Ore.

4:00 — "Our Mission" — Dr. Ralph W. Sockman, New York City.

EVENING

Presiding — Bishop Alexander P. Shaw, Baltimore, Md.

7:30 — Devotional Service — Bishop Marvin A. Franklin, Jackson, Miss.

8:00 — Address, "The World Responsibility of the Church," — Dr. Ralph E. Diffendorfer, New York City.

— TUESDAY, OCT. 5, 1948 —

MORNING

Presiding — Bishop A. Frank Smith, Houston, Texas

9:00 — Devotional Service — Bishop John Wesley Lord, Boston, Mass.

9:30 — "Methodist Overseas Relief — Its Continuing Program" — Bishop W. W. Peele, Richmond, Va.; presentation of the new director, Bishop Titus Lowe of New York City; address by Bishop Herbert Welch of New York City, retiring director.

10:15 — "Our Opportunities in the Country" —Dr. Leonard Oeschsli, Pasadena, Calif. "Our Opportunities in the Country" — Dr. Virgil D. Morris, Baton Rouge, La.

10:45 — Summary and Challenge — Dr. Earl R. Brown, New York City. Dr. W. Vernon Middleton, Philadelphia.

11:15 — "Gearing All of Our Organizational Life Into the Plan — Local Church Forces, Church School, Women, Youth Groups, Laymen" — Dr. Albert P. Shirkey, San Antonio, Texas.

11:30 — "Our Methodist Wealth in Youth" —Dr. Paul Burt, Urbana, Ill.

11:45 — "The Spiritual Significance of Dedication Week" — Bishop Paul B. Kern, Nashville, Tenn.

12:00 — "This All Spells Evangelism" — Dr. Marshall Steel, Dallas, Texas.

AFTERNOON

Presiding — Bishop J. Ralph Ma Chicago

2:30 — Devotional Service — Bishop Dawson, Topeka, Kansas.

2:45 — The Second Objective Of The presented under the direction of Costen J. Harrell, Charlotte, N. C.

3:10 — "The Centers of Responsibil Bishops, District Superintendents, Conference Organizations" — Dr. E. Martin, South Bend, Ind.

3:30 — Memoranda of Practicalities: D tions, Ratios, Goals, Schedules, S This is the "know how" with amp portunity for discussion.

EVENING

Presiding — Bishop William C. Ma Dallas, Texas

7:30 — Devotional Service — Bishop C. Wicke, Pittsburgh, Pa.

8:00 — Address —

8:20 — Address — Bishop Richard C. Indianapolis, Ind.

It is suggested that area meetings b Wednesday, Oct. 6, from 8:30 to 10 a. order to give opportunity for setting program by annual conferences and di

Many of those in attendance at the a meeting will remain in Columbus f Foreign Missions Conference Assembl tober 6-8.

1947 Achievement Award

The religious institutions of four Am communities have just received speci tional recognition for outstanding accom ments in fields of stewardship and finance during the 1947-1948 season, N. LeVan, chairman of the Achiev Award Committee of the United C Canvass office in New York has anno

Medina, Ohio; Danvers, Mass.; A N. Y. and Hartford, Conn. were se from more than 300 American comm to receive this special 1948 award for conducted the most successful United C Canvass programs in the nation in th spective population size classifications.

Each year the National Planning Co tee of the United Church Canvass those religious communities which (1) in strengthening the programs of churches and synagogues resulting in worship attendance and increased fi support; which (2) develop the spirit operation and brotherhood among all participating, and which (3) bring greater recognition of the importance ligion in the community and nation to

Medina, Ohio, in the smallest com classification of 10,000 population or le chosen for its outstanding united st ship and worship attendance efforts ducted this last spring. It was the annual program of co-operative stewa

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munity of 5000 people, having iitiated such an effort back in f the first communities in Amer-rk together.

Mass. with six churches co-operat-nmunity of the next size classifi-0,000 to 25,000 population was he best co-operative effort in the ucted in November 1947. Strik-through united promotion and ng were achieved with greatly edges and support. $25,000 in was raised for 1948 over what l for 1947 with one church in-income as much as 219 per cent. attendance and membership in-were reported among these vorking together in a United ivass for the first time.

ty classification of 25,000 to 50,-ion, Auburn, New York achieved tinction by revitalizing the entire spiritually through their united t program known as the Crusade ven Roman Catholic parishes, one igogue and 20 Protestant groups common appeal for giving great-to spiritual affairs. Eight Prot-s making a financial every mem-during the united promotion per-over $15,000 in new income over evious. A number of the spiritual orted "many new faces in their ns."

Conn., with thirty-seven religious participating, was chosen for its omplishments in a city with 100,-tion or more. A total aggregate 1948 of more than three quarters dollars was secured through the rch canvass plan with *every co-church raising more money* than efore. Particularly outstanding in rd program was the raising of and benevolence budgets which irly $125,000 — the largest ever ese religious groups.

of the United Church Canvass her simply with the churches and in the local community agreeing ion plan of action for promoting al interests and for conducting member financial or fellowship *the same time.*

ing together across faith as well ational lines, they are able to se-announcements and special broad-or joint newspaper ads with genu-nity appeal, utilize outdoor bill bus card space and to take ad-other forms of publicity available munity.

E. Wilson, president of the Gen-Corporation is chairman of the onsors committee and Dr. Karl of the National Board of Method-is chairman of the planning com-

Board Of Publication

Charles A. Britton

Dr. Roy L. Smith, editor of the *Christian Advocate,* Chicago, Illinois, was elected as one of the publishing agents of The Methodist Church at the first meeting of the Board of Publication for the new quadrennium at Cincinnati on Thursday, Sept. 16th. He succeeds Dr. Fred D. Stone, Chicago, who, for the past 12 years, has been one of the publishing agents of the church. Dr. Stone retired as of Sept. 20th, the effective date of Dr. Smith's new relationship to the church's publishing interests.

Lovick Pierce was re-elected by the board as the other publishing agent, and becomes the senior agent. Mr. Pierce has been in office for two years, having succeeded B. A. Whitmore of Nashville. Prior to this, Mr. Pierce was manager of the Publishing House in Dallas, Texas, for a period of nineteen years. For some eight years before that time, he was with the Richmond Publishing House.

Dr. Stone was elected as one of the book agents of the former Methodist Episcopal Church at the General Conference held in Columbus, Ohio, in 1936, and at the time of unification he and Dr. Whitmore were chosen by the newly-created Board of Publication to administer the affairs of the wide-spread publishing interests of the uniting churches. Dr. Stone has long been one of the outstanding leaders of the church. He plans to continue to live in Evanston, a suburb of Chicago, following his retirement.

Dr. Smith became editor of the one national weekly periodical of Methodism which was created out of the seven different papers of the general churches. For almost eight years he has given leadership to his denomination through the columns of the paper, which has grown in its circulation until it is said to have the most wide-spread circulation of any paper of its kind in the world. Prior to assuming the editorship, Dr. Smith was pastor of the First Methodist Church in Los Angeles, California. Other pastorates included Simpson Church in Minneapolis, and St. Paul Church in Chicago. He is the author of numerous books, and for years conducted a syndicated column in newspapers.

Dr. T. Otto Nall, managing editor of the *Christian Advocate* during the editorship of Dr. Smith, was named acting editor by the board. At a special meeting of the board at Chicago on Oct. 27th, the editor of the paper will be formally elected, as will also the editor of the *Central Christian Advocate.*

The Board of Publication re-elected Nolan B. Harmon, Jr. as book editor.

An appropriation of $40,000 was made for the retired ministers of the church out of the produce of the Publishing House, which enjoyed a record year in sales, a total of $11,232,564.37, an increase of more than $1,000,000 over the previous year.

The board re-elected Judge William H. Swiggart, Nashville, as its chairman, Judge Frank C. Propert, Haddonfield, New Jersey, as its vice-chairman, and Dr. Fred J. Jordan, Eau Claire, Wisconsin, as its secretary. Members of the executive committee for this quadrennium were elected as follows:

C. A. Craig, J. W. Jakes, the Rev. Silas Johnson, Charles E. Allinger, Charles O. Loucks, the Rev. Lloyd H. Scheerer, the Rev. Claude Young, Robert R. Diefendorf, Stanley O. MacMullen, Frank C. Propert, W. A. Bailey, R. H. Shuttles, the Rev. Marshall T. Steel, Matthew S. Davage, John D. Crummey, and William H. Swiggart.

Mr. Craig, feeling that he could not carry on in the activities of the board, submitted his resignation and Ben A. Whitmore, Nashville, was elected to his place on the board and the executive committee.

Just A Reminder ! !

That the Offering received on World-Wide Communion Sunday, October 3, or the nearest Sunday thereto on Circuits, should be sent to the Conference Treasurer and marked "For Fellowship of Suffering and Service."

Youth Thanked For Aid

Rome (RNS)—Aid given by young American Protestants in the building of Agape, the "Village of Brotherly Love," in the Waldensian Valley, was praised in a special message by Pastor Tullio Vinay, president of the Waldensian Youth Federation.

"The Stars and Stripes flutter high above Agape," Pastor Vinay wrote. "This means that young Americans, though living so far away, have come to share in the labor of building the village of Christ's love."

Although "humanity is today divided between East and West," the Waldensian pastor said, "Agape is rising between these two worlds, not far from the Iron Curtain."

"Agape," he added, "wants to be the living preaching of Christ's love, in which no separations or nations, no parties exist, where the ideologies of the two different civilizations disappear."

Besides thanking American young people for their aid in building Agape, Pastor Vinay appealed "to you all, beloved brothers in the Lord," to "help us in the spiritual fight in which you can today occupy first place."

Waldensian authorities have announced that, with the aid of voluntary workers from nine countries, Agape's main building is now nearing completion. They said that Americans have so far made the highest financial contribution — $10,000 — mostly donated by Presbyterians.

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